

# AN ALARVM

to England, ~~9. 15. 37~~

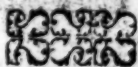
Sounding the most fearefull  
and terrible example of Gods vengeance, that  
euer was inflicted in this world vpon  
mankind for sinne:

*Seruing generally as a warning for  
all people to eschew sinne, lest they  
partake of the like vengeance.*

By Robert Gray, Preacher of the  
Word of God.

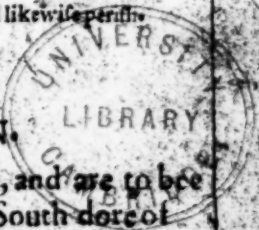
Luke 13. 3.

Except ye amend your liues, ye shall all likewise perish.



LONDON.

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sold at his shop, at the great South-dore of  
S. Pauls Church. 1609.





1653





To the Right VVor-  
shipfull Sir William Crauen,  
Knight, one of the Aldermen of  
*the Honorable and famous City of*  
London, Grace, health, and  
*prosperities in this world,*  
and the perpetuall fauour and  
presence of God in the  
world to come.



Ight Worshipfull, it  
seemeth by the words  
of our Sauour Christ  
in the Gospel, that  
those actions do chief-  
ly continue our name and memory in  
the world, which are performed upon  
A 2 Christ

M r. 14.  
9.

## The Epistle to

Christ and his service: and that it is an iniurious and malicious practise, to conceale and smoothe the bounty of those, who haue beene liberall in contributing to Christian and Religious exercises. Forasmuch therefore as you haue powred your costly oynment vpon Christs head, more aboundantly than many other of your place and order, you may perswade your selfe, vpon the ground of Christs owne rule, which is infallible, that you haue layd a sure foundation for your name and memory, as long as the world endureth: and you haue also giuen iust occasion to those that haue tasted your large benignity, to giue the world knowledge thereof, to the end that others may be moued by your commendable example, to practise the like godly actions & they that are not able to imitate you in

Sir William Crauen.

in performance, may yet prayse God for you, and pray vnto God long to preserue you, for the further good of his Church, and the benefit of this gouernment wherein you are a Magistrate.

To imitate you in performance, is neither the will nor power of many: yet I freely professe my selfe to bee one of those, which both praise God, and pray vnto God for you, being obliged thereunto, by receyuing some porcion of my maintenance, from your large contribution to the Lecture at Saint Antholines, where I am one of the morning Lecturers. In which regard, I haue presumed to present to your Worships patronage, these my poore labours sometimes preached there. If they may carry acceptation from you, and bring profit to any soule, I shall be

The Epistle, &c.

abundantly satisfied. Howsoever, I  
commend their successe to GOD,  
their patronage to you, their vse to  
the world, desiring euery one, into  
whose hands this Booke shall come,  
as to take knowledge of your good-  
nesse, so to pray for your everlasting  
happinesse. Amen.

Your Worships in all re-  
spectiuenesse,

Robert Gray, one of the

Morning Lecturers at

S. Antholins.

To

TO THE VVorshipfull  
Master Boothby, Master Iay,  
M. Venn, M. Moody, M. Doring-  
ton, M. Sprot, M. Moore, M. Wash-  
borne, M. White, M. Smith, of the  
Parish of S. Antholins London, and to

all the deuout and zealous hearers of the Mor-  
ning Lectures there, Grace, mercy and  
peace bee multiplied with God

the Father, through

I E S V S  
C H R I S T.



**S**ALOMON sayth, that  
there is a time for all  
things. The wisdom  
of man therefore, is, to  
know his time, & for all such ac-  
tions as hee vndertakes, to make  
choyce of the fittest, & most com-  
modious time, to effect and bring  
them to passe. In worldly things  
which are most agreeable to our  
nature, we account the Morning  
the best & most conuenient time  
of

*The Epistle*

of all the day besides : for reason & experience do teach vs, that in the morning our memory is the quickest, our senses the readiest, our natural powers the ablest, being reuiued, as it were, & hauing recouered fresh strength & liberty, by reason of that sweet sleepe, and comfortable rest, wherewith they were reposed the night past. And therefore the Student for his study, the traoueller for his iourney, the labourer for his worke, and euery man in his place and calling, for such proiects as hee hath, chuseth the morning, as the fittest time, not onely to beginne, but also to further their enterprises.

If therefore in things which are agreeable to nature, wee vse the morning, as an helpe to further

vs

to M. Boothby, &c.

vs in our actions, much more should wee make choyce of the morning, for those things which are lesse agreeable to nature, or rather contrary to nature, yea indeed, aboue nature, of which kind is praier, & hearing of the word of God: for nature doth not stirre vs vp to prayer, neyther doth nature waken vs early in the morning to heare the word of God. Prayer, and hearing of the word, go with our nature, as against the streame: and therefore it is very necessary, that the first thing that comes to our eyes in the morning, should be the Temple, the first thing that comes to our eares, should be the word of God, and the first thing that comes to our minde, should be prayer and thanksgiuing, that so we may walke with *Elijah*, al the day

*The Epistle to*

day after, in the strength of those things which wee haue heard out of the word of God : and so wee shall vse our callings more carefully & conscionably, we shall be directed what to doe, and what to leaue vndone, and whatsoeuer we doe, we shall do all things the better to Gods glory, and the possessing of our owne soules continually in peace and patience.

And truly, if wee consider the practise of the Saints of God, wee shall find, that they haue obserued the morning, as the fittest time for the exercises of their piety & deuotion. *Abraham* rose very early to sacrifice his sonne. *David* preuented the morning light, & cryed : his eyes also preuented the night watches, to meditate in Gods word. *Elkanah* and his household

*Gen.* 22.

3.

*Psal.* 119

147,

148.

*1 Sam.* 1.

19.



hold arose vp early, and worship-  
ped before the Lord in Shiloh.  
And the Prophet *Esay* in the per-  
son of the faithfull, saying, *With  
my spirit within me will I seeke thee  
in the morning.* Mary Magdalene  
came to visit the sepulchre of our  
Saviour Christ very early, while  
it was yet darke. And as this hath  
bin the time, which the Saints of  
God haue chiefly chosen for the  
practise of their piety & deuotion:  
so wee read in the Scriptures, that  
God hath powred his blessings  
vpō men, more vsually at this time  
than at any other time of the day.

Manna, that heauenly food, was  
by God giuen to the children of  
Israel in the morning. VVhen the  
three kings of Israel, Iudah, and  
Edom made warre vpon the king  
of Moab, and were greatly distres-  
sed

*Esay* 56.  
9.

*Exod.* 16  
13.  
*2. Kings*  
3. 20.

*The Epistle*

*Acts 2.*  
15.

sed for water, in so much as the king of Israel cryed out for feare of the present danger, it pleased God in the morning, when the meate offering was offered, to send the three kings plenty of water, both for the army and for all their cattel. The holy Ghost came downe on the Apostles in the morning: for it was the third houre, which was between 7. and 8. of the clocke: so that it may be truly gathered, that they were before that houre exercised in hearing the word of God & prayer.

Vpon which grounds, you that are of the Parish of *S. Antholins* in *London*, & you y are the hearers of the morning Lectures there, are worthily to be cōmended: the one, because you haue founded a Lecture in that place, at the fittest time

*to M. Boothby, &c.*

time of the day, which, as hath bin  
prooued, is the morning; where-  
in appeares your godly wisdome.  
The other, for repaying to heare  
the said Lecture; wherein appeares  
your zeale and deuotion.

Many Cōgregations haue done  
religiously in this kinde, but you  
surmount them all: for howsoe-  
uer the word is to be preached in  
season, and out of season, (and no  
time or season is vnfit for the hea-  
ring of the same) yet they are to  
bee commended aboue the rest,  
which make choyce of the fittest  
time for this purpose. There bee  
some, which dare deride and slan-  
der this morning exercise; but this  
ought not to derogate from the  
worthines & excellency of it; for  
I neuer heard of any action, were  
it neuer so holy and vertuous, but  
it

*The Epistle, &c.*

I. Pet. 2.  
15.

it alwayes had aduersaries to impeach it. And this is a sure argument vnto me, that it is a seruice acceptable vnto God, aboue other of the same nature, because it is more depraued & slandered than any other : for the more diuine that any action is, the more enuy hath the deuill at it. Let none therefore be discouraged, or take offence at this Lecture, if they heare it any way euil spoken of; but let this be my exhortation both to you that mayntayne it, & to you that repayre to heare it; that you be not weary of well doing: for so is the will of God, that by continuing in well doing, you may put to silence the ignorance and malice of foolish men.

*Yours in the Lord,*  
Robert Gray.



AN

## Alarum to England.

*Gen. 19. 23, 24, 25.*

23. The Sunne did rise vpon the earth, when Lot entred into Zoar.
24. Then the Lord rayned vpon Sodom and Gomorra brimstone and fire from the Lord out of heauen,
25. And ouerthrew those Cities, and all the plaine, and all the Inhabitants of those Cities, and all that grew vpon the earth.



Any and fearefull haue bene the iudgements, which Almighty God from time to time hath executed vpon man for sinne: But of all the examples of Gods vengeance, this which he shewed vpon Sodom

## An Alarum

The destruction  
of Sodō  
and Gomorrah,  
the most  
fearefull  
example  
of Gods  
v̄geāce  
that ever  
was inflicted in  
this  
world  
vpon  
mākind  
for sin.

dom and Gomorrah for their impiety is most horrible and dreadfull: for whose eares do not tingle, whose flesh doth not tremble, whose hart doth not melt, to heare of such a sudden, strange, and mercilesse fire as this was, which like a sholure of raine fell vpon these cities and destroyed them: Wee read of the torments of hell, that they are vspeakeable, and as the heart of man cannot imagine the ioyes which are prepared for the godly, no more can the heart of man imagine the miseries which are reserved in hell for the wicked and vngodly. Now of all the iudgements which God hath inflicted vpon man in this world, there is none which doth more resemble the paines of hell, then this wherewith Sodom and Gomorrah were overthrowne. Esay. 30. 33. it is sayd, that in Tophet there is burning fire, and a riuier of brimstone is there sayd to kindle it: and Reuel. 20. 21. it is sayd, that the diuell was cast into a lake of fire and brimstone; and Reuel. 21. 8. all the wicked and vngodly are threatned to haue their portion in the lake that burneth with fire and brimstone, which is the second death.

So that the torments of hel, and the iudgement wherewith Sodom and Gomorha were destroyed, are fire and bymstone. As therfore the torments of hell are vnspakeable, and passe all other torments: so this vengeance which the Lord inflicted vpon Sodom and Gomorha, resembling hell torments, is the most grieuous and fearefull vengeance, which euer was executed vpon any people in this world, & for this cause ought we more duly and seriously to consider it, to the end that the horrour and dread thereof might strike and imprint a feare and trembling in our hearts, to offend so great and mighty a God, which is able to punish and destroy the vngodly, euen in this world, with such horrible and fearefull punishments.

And surely, if euer we stand in need of precepts to admonish vs, of counsell to forwarne vs, or of examples to terrify vs, we now stand in neede of them in this hard and fainty-hearted age of the world, wherein neyther precepts nor counsell, nor examples of other folkes harmes can any thing preuaile with vs to make vs beware: what things soeuer were written before,



## An Alarum

were all written for our learning: all people before vs haue bene made examples for vs, yet nothing can moue vs or make vs wise, but wee are as inrespectiue of Gods iudgements, and as carelesse of his displeasure, as though we had neuer read or heard any thing, and so resolute are we in our impenitency, that if we should see Sodom and Gomorrah burning before our faces, the fearefull beholding of so strange an object might happely breede admiration and wonderment in vs, but repentance and amendement of life it would not.

But Sodom lyes in the ashes of her destruction, and wee haue raked vp the remembrance of her in the ashes of obliuion: Sodom is not so much as heard of by report in the day of our pride: her destruction was a wonder indeed: but we confirme the old prouerb, The greatest wonder lasts but nine dayes. And as the smoke of her and of her land sometimes ascended into the clouds, and so vanished: in like maner, the remembrance of her and of her destruction is perished like smoke, and forgotten as though it had neuer bene: yet wee  
practise



to England.

practise her finnes, and are corrupted more then shee in all her abominations: shee is a younger sister to vs in iniquity, and we iustify her in all our transgressions. What a madness is this to forget the iudgement wherewith she was destroyed, and to practise her finnes, which was the cause shee was destroyed: This is to be penny wise & pound foolish; for we may be well assured, that if we practise her finnes, we shall taste of her iudgements. Therefore in her name I haue vndertaken to giue an Alarum to this City and this land, to eschew the sinns of Sodom, lest they burne in the iudgements of Sodom, and for the same purpose I haue made choise of this parcel of Scripture, contayning a true, plaite, and perfit relation of that feareful ouerthrow, which Almighty God brought vpon Sodom and her Cities for their abominations.

In which ouerthrow we haue foure things especially to consider. 1. The suddennes of it: it was by Sun-rise. 2. The author of it, which was the Lord from the Lord out of heauen. 3. The maner of it, which was with fire & brimstone. 4. The

W 3 generality

If we  
practise  
the sinns  
of Sodom  
we shall  
taste of  
the iudg-  
ments of  
Sodom,

Five cau-  
ses why  
Sodom  
was de-  
stroyed.

## An Alarum

generality of it, all the plaine, and all the Inhabitants of the Cities, & all that grew vpon the earth, were destroyed in this ouerthrow. Lastly, the cause of this sudden, fearefull, generall ouerthrow, which was sinne and iniquity.

The suddennesse of Sodomis destruction appeares, in that the History reporteth, that it happened by the Summe-rise in the morning: so that their destruction came vpon them vnawares. Duer-night, they were all gathered together about Lots house, to breake open his dozes; and in the morning their owne houses crackle about their eares, & are burnt ouer their heads, and they themselues consumed in the same fire: They made Lot and his ghests haue an ill night; but now they themselues haue a worse morning: for in their sinfull beds did the fire take them, or if they were risen from their beds, a sholwe of fire and brimstone gaue them a woofull good morrow: And though this fire and brimstone came downe in a sholwe of rayne, yet it was such a sholwe, as was not discerned, before it came: the Skye was not ouercast, the Summe was not ouerhaddowed with

to England.

with clouds, nor the firmament with glory and thicke darkenesse, as vsually it is befoze other shewes: but the Sunne did rise as fayre and bright vpon the earth, as at other times, so that there was no cause to expect or feare such a shewe, and by reason it hapned so sone in the Morning, it took some of them in their beds, some asleep some not thoroughly wakened, some appareling themselves, others preparing themselves to go about their sundry occasions, but none of them dreaming of such an hot seruice, as to haue fire and brimstone to their breakfast.

When Almighty God brought that vniuersall flood vpon the old world, Noah was a Preacher vnto them of that age, and by preparing the Arke, he gaue them warning what was intended towards them.

In like maner, when Jericho was layd leuell with the ground, the ruines of that City were in a maner made manifest vnto the Inhabitants thereof, by the seuen dayes compassing of it about, and the sound of the trumpets did, as it were, sound forth their destruction

The suddenness of Sods destruction.

## An Alarum

unto them: and euen unto Pharaoh was Moses sent still the day before, to forewarne him, and giue him knowledge of the plagues which should ensue the day after: but in this destruction of the Sodomites, there was no man to forewarne them of it, no prediction to foretell it, no signe to demonstrate it; so suddenly doeth vengeance take them, euen vnawares, and when they little thought of any such matter.

*Doc-  
trine.*

Venge-  
ance shal  
suddenly  
overtake  
the vn-  
repent-  
tant sin-  
ner.

*Iob 34.  
20.*

From whence growes this instruction vnto vs, that such as continue and goe on still in their wickednes without repentance, shall suddenly be destroyed, before they be aware. God sendeth downe his vengeance suddenly vpon the wicked, euen when they cry, Peace, Peace, and all is well, then doth vengeance come suddenly vpon them, as sorow cometh vpon a woman traauayling with child. This Elihu noted in his experience. They dye suddenly (sayth he) meaning the wicked, and the people shalbe troubled at midnight, that is, when they looke not for it, and they shall passe forth, meaning, the iudgements of God, and take away the mighty

to England.

mighty without hand, that is, quickly,  
or contrary to all expectation.

Many and fearefull are the examples  
which we haue in the Scriptures concer-  
ning this matter: Lots wife turning her  
head awry, was her selfe at that very in-  
stant turned into a pillar of salt. Zimry  
and Cozby were both slaine amidst their  
filthines. Belshazzar in the height of his  
feasting, reuelling, and banquetting, had  
his iudgement laid vpon him. David be-  
ing astonied at the sudden destruction of  
the wicked, maketh an exclamation by  
way of admiration concerning this mat-  
ter, Psalm. 73. 19. Oh how suddenly  
(sayth he) are they destroyed, perished, &  
horribly consumed! And surely, the sud-  
den destruction of the wicked is not onely  
terrible to them y<sup>e</sup> are stricken with it, but  
it causeth as many to wonder, as eyther  
heare of it, or behold it: When the earth o-  
pened & swallowed vp Corah, Dathan and  
Abiram with their wiues and children,  
they themselves did not onely send forth  
pittisull and rusull outcries at the sudden-  
nes of their owne destruction, but all Is-  
rael that were about them, fled at the cry  
of

Gen. 19.

26.

Numb. 25.

8.

Numb.

19. 34.

## An Alarum

Sudden  
death is  
one de-  
gree  
more  
fearefull  
then  
death.

Suet. in  
vita Cæ-  
sar.

of them: death, come it neuer so gently, yet it is most terrible & dreadfull to nature, because it destroys nature: but sudden death is a degree more fearefull then death, because death is the way of all flesh, and it is appoynted for all men once to dye: and therefore it is wisdom to patiently to beare, and not to feare, that which cannot be auoyded: but sudden death is neyther common to all, nor necessary for any, but it is like a Kains marke, set vpon some few for examples sake, to warne others to feare and liue preparedly. In all worldly reason, it is better to dye in a moment, then of a long languishing sickness. Therefore Cæsar was wont to say, *Repentinus & inopinatus finis vitæ est commodissimus.* But howsoever a long languishing sickness is grieuous to nature, and tedious to flesh and blood, yet therein a man hath time to compose and set himself in order, to dispose and set his house in order, to yeld back his spirit to God which gaue it, with old Simeon to sing that Swanlike song: Lord, now lettest thou thy seruant depart in peace according to thy word: to giue testimony to the world, that he dyes in the

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the true faith of Christ, and in loue and charity with all men ; so that he leaues a good report behind him, which as Salomon sayth, is better then a precious oynment : But as for him that dyes suddenly, he can do none of these things, and therefore he leaues a suspition behind him, neyther can the iudging Nature of man hardly beleue charitably of him : For indeed, to say the truth, where God will haue mercy, he commonly giues time to craue mercy : but when he strikes suddenly, it is a fearefull signe that he meanes to haue no mercy ; for so he threatens to the vngodly: His destruction shall come suddenly, he shalbe destroyed speedily without recouery.

These things being duly considered, we haue iust cause to pray with the Church in her Liturgy, From sudden death, good Lord, deliuer vs. But you will say, that we ought continually to liue so prepared and provided for death, that we should be ready at all times, feale it neuer so suddenly vpon vs. True it is, such in deed should be our readines and preparation ; But yet this is no good argument, that

Pro. 6.  
15.

Wee  
ought to  
pray a-  
gainst  
sudden  
death.



## An Alarum

1. Tim.  
5. 8.

Lam. per.  
101.

How to  
iudge of  
chole  
which  
dye sud-  
denly.

2. Chron.  
35. 23.  
24.

that therefore we should not pray against sudden death: for thus I will instance against it: Every man is bound to provide for his family, things honest and necessary for their reliefe and mainetenance, and he that doth not so, is worse then an Infidell: yet every man notwithstanding must pray Give vs this day our dayly bread. Our provision for bread must not hinder our prayer for bread, neyther must our preparation for death hinder our praying against sudden death. But you will say vnto me, Doe you condemne all that dye suddenly? or doe you thinke that sudden death is alwayes a spirituall iudgement? What say you to good King Iosias, so much lamented by Jeremy, and commended by the testimony of Gods spirit in the Scriptures? What say you to many good men, some drowned at sea? some kild in fight? some going well to bed, and found dead in their beds? do you affirme, that sudden death to all these is a spiritual iudgement? Surely, concerning Iosias, I answere, that he dyed not a sudden death: for he was wounded at Megiddo, and after he was wounded, he complained to his seruants, that he was



was very sicke: whereupon his seruants remoued him out of his owne charret, into an other, and after ward carryed him to Ierusalem, and there he dyed. Can Iosias be sayd to dye of a sudden death? They doe but flatter the world, which countenance the sudden death of their friends, with the example of Iosias: for where it is sayd, that he was taken in there nets, the Prophet doth not meane by Nets, the suddennes of his destruction, but rather the cunning deuices and stratagems which his enemies vsed to worke his ouerthrow: and so is Net taken, Iob. 18. 8. and in diuers other places besides.

And as for such as perish at sea, they cannot be sayd to dye suddenly: for when a man sets his foote into a ship, he well knows, that there is but halfe a foote breadth at the most betwene him & death; so that a mans entrance into a ship to goe to sea, is, as it were, an entrance into some dangerous sicknes: and commonly there is some storme befoze a shipwracke, which is a good pze monition of ensuing danger; & when a man is vnder water, he is not presently depriued of life, but there is some  
reluctation

Lam. 4.  
20.

## An Alarum

Who  
are sayd  
to dye  
sudden-  
ly.

reluctation of Nature, in which time of  
reluctation, there may be many a deep sigh  
sent vnto God for mercy and forgiveness;  
and as it is with those that goe to sea, so it  
is with those that goe to fight: who know-  
eth not, that the chance of warre is uncer-  
taine: & therfore when a man goes into the  
field to fight, he should make accomit that  
he lies him downe vpon his sick-bed. The  
Drums and Trumpets are to him as so  
many bells, that sound forth his dolefull  
knell: The Arrolwes, the Pikes, the shot  
of all sort, are messengers of death vnto  
him, so that he cannot be said to die sudden-  
ly: but that man dyes suddenly, who being  
in perfect health, and free from all immi-  
nent danger, is so depriued of life, that  
there is no reluctation of Nature to bee  
perceiued. And what are we to iudge of  
such? Surely, concerning such, we are not  
onely to consider the present condition of  
their death, but also to looke backe to their  
liues formerly past; and if we find them to  
haue liued in al good conscience before God  
and men, and to haue bene busied in some  
holy or charitable action at the holwe of  
their death, these men, doubtlesse, dye in the  
fauor of God; & sudden death is but a tem-  
porall

## to England.

all iudgement vnto them; & it were against the rule of charitie & piety, to iudge otherwise of them: for of what kind of death soeuer a iust man dyes, it shal be wel with him, & his soule shal be at rest: but if a man hath all his life time liued wickedly & vncoscionably, and be also taken by death in some vngodly & vncharitable action, out of al question, suddē death is a spiritual iudgement to such a man, as it was to the Sodomitites here in this place, whom the Apostle S. Iude doth definitiuely condemne, saying, that they suffer the vengeance of eternal fire. Let this therefore be the vse of all that hath bin said, euen to pray against sudden death, & yet to liue alwaies so prepared for death, that we may be ready at all times with the five wise virgins in the Gospel, to go in with the bridegrome, & be partakers with him of al his pleasures which indure for euermore. Now we are in the 2. place to consider the Authoz of this fearefull overthrow, wherewith Sodo & Gomorra were destroyed; & that was the Lord: for the text saith, The Lord rayned vpon Sodom & Gomorrha brimstone & fire frō the Lord out of heauen. The phrase of speech here vsed, seemeth somewhat strange, & therefore diuers

Sudden death not alwayes a spiritual iudgement.

*Amb. de obit. Val.*

*Iude. I. 7.*

*Mat 25. 10.*

The Authoz of Sodoms overthrow.

## An Alarum

diuers men haue diuersly interpreted it ; some haue thought it to be nothing els but a speech proper to the Hebrew tongue : others haue thought it a redundancy of speech: some againe haue thought, that the holy Ghost would, by this forme of speech, note vnto vs a miraculous and extraordinary action, aboue and beyond the course of nature : but in reading the ancient fathers, we may finde, that they did vige this place against certaine Hereticks of their time, to proue the eternity of Christ. So Marcus Arethusus in the Sirinian Counsell alledged these words against Phorinus, expounding them thus, The Lord Christ, to whom y Father hath committed all iudgement, did rayne from the Lord Iehouah his Father, brimstone and fire out of heauen. So that Almighty God by his Sonne, did execute this fearefull vengeance vpon Sodom and her Cityes.

There was neuer any thing which happened in the world, eyther so miraculous or extraordinary, but there haue bene euer some, which haue eyther doubted of the truth of it, or disputed about the true cause of it. Some haue doubted vpon the truth

of

## to England.

of Noahs floud: Others haue attributed the cause thereof to the constellation of the Starrs, or to fatall necessity. Concerning the destruction of Sodom and Gomorha, there be that do attribute it to the nature of the soyle: for the country (say they) being full of pitch & lime, and other combustible matter, the fire that destroyed these cities, did burst forth of the earth. Which assertion of theirs is cleane contrary to the Scripture here in this place, which sayth, that it came from heauen. And amongst vs at this day, if any strange accidents do happen eyther in the Ayre or in the Earth, or in the Waters, we referre them to some naturall cause or other, being unwilling (as it were) to acknowledge God to haue a hand in them. And why should we be so willing to seeke out causes in nature for such things as fall forth strangely in the world, and so unwilling to intitle the God of nature in them? God made the Starrs, and the Planets, and the

C

rest

*Petrus ab  
Alaco.  
Gul. Par.*

*St-abo.*

Against  
those  
that  
ascribe  
strange  
accidents  
to  
naturall  
causes.

## An Alarum

Gen. I.  
14.

Against  
the vane  
tie and  
incertain  
tie of iu  
diciall  
Astro  
logic.

rest of the celestiall bodies of that kind,  
to be for signes, and seasons, & dayes,  
and yeeres: and this is the right and  
lawfull vse of them by their creation.  
Let them be for signes, saith Almighty  
God, but not for causes. Astra de  
monstrant, non necessitant: The  
Stars doe sometimes foreshew such  
things as happen, but they are not the  
inforcing causes of such things as hap  
pen. Most impious therefore and blas  
phemous it is, to ascribe these things  
to the influence and operation of the  
Stars: for it is to rob God of his ho  
nour, to derogate from his power, to  
ouerthrow his prouidence, and to tye  
God to secondary and subordinate  
causes, and in respect of our selues,  
it extinguisheth the feare of God in  
vs, it hinders our repentance and  
conuersion vnto God, it drawes vs to  
Atheisme, and to a flat contempt both  
of God and his Iudgements. Pha  
raoh was not moued with all the  
miracles that Moses & Aaron could  
doe,

to England.

doe, so long as hee saw his Sorcerers  
could doe the same; because he attri-  
buted, whatsoeuer was in those mira-  
cles to Art and Nature, and not to the  
power of God. The beasts of the field  
doe not tremble at the hearing of an  
Ass: but they are horrible afraid at the  
roaring of a Lyon. So we tremble  
not, we are nothing afraid; we are not  
moued with any thing; be it neuer so  
strange, so long as we are perswaded  
it comes from naturall causes: but  
when we acknowledge the hand of  
God in such things as befall vs, this  
breeds in vs a feare of his Maiestie,  
and we are the sooner moued to repen-  
tance and amendment of life.

Origen is very bitter against  
these starre-gazing Naturalists, and  
sayth of them, that *Dum alias stellas*  
*beneficas, alias maleficas faciunt,*  
*os suum in coelum aperiunt.* Whiles  
they make some Planets beneuo-  
lent, and some malevolent, they open  
their mouth against heauen it selfe.



## An Alarum

*In assert.  
falsi cap.  
vli.*

And that ancient Counsell of Toledo, holden in the foure hundzeth yere after Christ, decreed thus against them, Si quis Mathesi aut Astrologia existimat credendum, Anathema sit: Let him be accursed, y<sup>e</sup> thinks there is any credit to be giuen to Astrology, or Mathematicisme. What comfort, I pray you, can any man haue, to thinke y<sup>e</sup> the Planets are the causes of such things as happen in the world: Admit the Planets could hurt vs: can they heale vs, when they haue hurt vs: can they relieue vs, when they haue plagued vs: can they helpe vs, when they haue crost vs: That man therefore must needs be comfortles in his afflictions, that attributes the cause of them to the influence of the Starres, or to Fortune, or to necessity, or to any other secondary cause whatsoeuer. But as the Lord Iehouah did execute this terrible iudgement vpon Sodom and Gomorrah by the Lord Christ: so we must confesse and acknowledge, that it is God, and not



to England.

not Nature, the Almighty, and not  
the Planets, the Lord of heauen and  
earth, and not Lady Fortune, that is  
the cause of all such things as happen  
here in the world, whether they be par-  
ticular or generall, whether they be  
curfings or blessings, safety or destruc-  
tion, losse or gaine, iudgements or  
mercies, prosperity or aduersity. This  
doth the Almighty himselfe witnes of  
himselfe, Esay. 45. 7. I make peace,  
and I make euill. And the Prophet A-  
mos affirmeth the same thing of God,  
Is there any euill in the City, and the  
Lord hath not done it, sayth the Pro-  
phet? Both which places do pregnant-  
ly proue vnto vs, that whether it be  
good or euill that happeneth vnto vs,  
God is the Autho: of it, and it com-  
meth from him, as the true and onely  
cause thereof. Therefore the Prophet  
Jeremy demaunds this Question of  
these that do so curiously obserue the  
rules of Nature, Can the heauens  
giue shewre? is it not thou, O Lord

Amos 3.  
6.

Iere. 14.  
22.

## An Alarum

*Ps. 147.*  
*4.*

*Hierom.*  
*in Esay.*  
*cap. 27.*

*Canō. 16.*

*Deut. 4.*  
*19.*

our God, saith the Prophet: God being the God of nature, over-rules nature; he calleth the starres by their names, and therefore disposeth them at his pleasure, & guides the Planets after his will. Let vs not therefore employ our studies in such vaine Arts, which haue no certainty in them: Let vs not believe, nor consent, nor consult with the rules therof: for as Hierome well saith, such Arts and the professors, practisers and inquirers after the same, doe more harme in a citie, then fire. And therefore the Councell of Venice, holden in the foure hundred and fiftieth yere after Christ, decreed, that if any man did study Astrologie, or gaue credit to any such as did studie that Art, if he were a minister, he should be deprined, & whatsoeuer he were, he should be excommunicate: For indeede, these inferiour, though celestiall creatures, were made to serue man; and not to rule man. Let vs not therefore obserue them, attribute

to England.

attribute any thing vnto them, feare them, nor consult with them; for thereby we proue both iniurious to God, to our selues, & to the creatures.

But this is our wisdom, to follow the counsell of the prophet, which is, acknowledge the rod, & who hath appointed it: when any crosse, affliction, iudgement, losse, or tribulation doth befall vs, we must confesse & acknowledge, that by our sins we haue iustly deserved the same: & in the second place we must confesse & acknowledge, that God hath appointed, ordeined, inflicted & laid the same vpon vs, & not the starres, nor Fortune, nor Planets, nor Destiny, nor the diuelli, nor man, nor any other creature in heauen or earth; but as the Lord rayned fire and brimstone from the Lord out of heauen vpon these cities, & this countrey of Sodom & Gomorrah, so al our crosses, losses, afflictions, and tribulations come from the Lord out of heauen. This Iob wel vnderstood, & acknowledged: for although

*Micah.*

*6.9.*

*Doct.*

God the  
Author  
of al such  
things as  
befall  
man.

## An Alarum

*Iob* 1.  
21.

*Iob*. 19.  
21.

*2. Sam.*  
16. 10.

*Usc.* 1.

the Chaldeans and Shabceans spoiled him of his Oren, Asses, and Camells, yet Iob ascribes it all to God. The Lord hath taken it away, sayth he. So likewise Sathan is said to haue smitten Iob with soze biles, from the crowne of the head, to the sole of his foote, & yet he lays it vpon God: The hand of God hath touched me, sayth Iob. When Shemei cursed David, & threw stones at him, and rayled vpon him, howsoever the sonnes of Zaruiah tooke it to be the cursing of a dead dog, yet David ascribed it to God. The Lord, sayth he, hath bidden Shemei to curse David. Whereby it is apparant, that there is no euill that happens vnto vs, I mean the euill of punishment, or affliction, but God is the Author of it; and layes the same vpon vs; and to know and acknowledge this, is great comfort vnto vs: for as God woundeth vs, so he is able to heale vs; as he afflicteth vs, so he can remoue our afflictions from vs: and therefore this breedeth in vs a feruency

to England.

uency in prayer, according to the counsell of the Apostle, Is any man afflicted amongst you, let him pray? But to whom should he pray in his afflictions? to the Starres and Planets? to Fortune and Chance? to Fate & Destiny? None of these can relieue vs, they cannot heale vs, they cannot helpe vs. But heere is our comfort, that God afflicting vs, he can also comfort vs; therefore this prouoketh vs to be instant with God by prayer. Againe, to acknowledge God to be the Authour of our afflictions, it breedeth patience in vs: Euery one of vs by Nature are wonderfull impatient, euen in the least crosses which can befall vs: and the reason is, because we do not acknowledge from whence our crosses come; for if we did, we would neuer be found to strue against God. David confessing his infirmity in this case, teacheth euery man his duty, and how to carry himselfe in his afflictions, I should haue bene dumbe, and not haue

Lam. 5.

13.

Vsc. 2.

Psal. 39.

9.

## An Alarum

haue opened my mouth, saith he, because thou didst it. Seeing his troubles came from God, he confelleth, he should haue indured them patiently. Let vs therefore learne what to doe in the same case, euen to be patient in our greatest troubles, because God inflicteth them and lapes them vpon vs. The bird being caught in the lime-bush, and not knowing the true cause of her calamitie, strineth and struggleth to enlarge her selfe, but the more she applieth her selfe to procure her freedome; the more she plungeth her selfe into thraldome, the more feathers she loseth, and the more vnable she makes her selfe to make her escape, if she were at libertie. Euen so the partie afflicted, not knowing, or acknowledging from whence his afflictions come, the more he laboureth to recouer and rid himselfe out of his troubles; the more hee intwappeth himselfe into troubles; the more meanes he vseth of his owne deuising, to relieue himselfe, the

to England.

the lesse comfort doth he feeke, and the  
heavier are his crosses vnto him. But  
as the ship, which by the violent course  
of a spring-tide is driven vpon the  
maine, doth patiently abide, til the next  
spring-tide come and fetch her off,  
knowing that as she was driven vpon  
the ground by the Tide, so she must be  
brought off with a Tide: so that person  
which is crossed or afflicted, knowing  
that his afflictions come from God,  
doth patiently indure them, knowing  
that he which laid his afflictions vpon  
him, can also in his good time remoue  
them from him. Lastly, to acknowledge  
God to be the author of our afflictions,  
stirreth vs by more duly & seriously to  
serue & please him according to his wil.  
If there could haue bin found, but 10.  
righteous men in Sodom; the Lord  
would haue spared the whole citie for  
those Tens sake. So if the Lord finde  
any thing in vs, that is agreeable to  
his will, or acceptable in his sight,  
he will not punish vs, nor afflict vs,

17c.3.



## An Alarum

nor crosse vs further then may be for his glory, and our good: None can promise to himselfe, though he be neuer so righteous, that he shalbe free from afflictions: but the afflictions of Gods children are gentle chastisements, they come from the love of a Father, and not from the rigour of a Judge. We neuer read, that euer he rayned downe fire & brimstone vpon the godly: but if at any time he do correct them, his corrections are milde, fatherly, and tending to amendment, and not to their destruction. If therefore thou wilt haue God fauourable, and kind, and good vnto thee, serue him, feare him, & please him: so if he do chastise thee, it shalbe for thy good, and not for thy destruction.

The manner of Sodoms destruction.

Now in the third place, according to my first observations, let vs consider the manner of this destruction which the Lord brought vpon Sodom and Gomorrah, and that was fire and brimstone; fire, which as we say, hath

## to England.

no mercy, fire from heauen, which is more fierce & fearefull then other fire, fire mingled with brimstone; whereby the fire became more furious, and terrible, and the whole Land made barren and fruitlesse for euer. And this mercyleffe, fierce, & terrible fire mingled with brimstone, came from heauen in a shewre of rayne; but neuer was there such a shewre of rayne fell vpon the earth. This was a rayne, not to coole and refresh the earth, but to burne and consume the earth, and the Inhabitants thereof. This was a raime, not to make the Earth fruitfull, but to make it fruitlesse for euermore. This was a raime, not to moisten the earth, nor to make it spring, and bring forth things necessary for mans vse, but it was a rayne, to scorche and parch the Earth, and to destroy both man and beast, from the face of the Earth; for it rayned fire and brimstone from heauen. In the destruction of the old world, we read, that it rayned vpon the

Gen. 7.  
12.

## An Alarum

Exod. 9.  
23.

the earth forty dayes and forty nights : but it was water simply, without any other mixture. Amongst the rest of the plagues of Egypt, raine was one, but it rayned haile stones & fire mingled with the haile, and that raine hurt nothing but what was in the field : but this raine which fell vpon Sodom, was not water, but fire, nor haile mingled with fire, but fire mingled with brimstone; and it did not onely destroy that which was in the field, but what soeuer was either in field, or citie, within the house, or without, at home, or abroad, was destroyed with this raine, man, woman, and child, beast, and cattell, trees, and herbes, all perished with this raine. And the more strange was the manner of this iudgement, because it is sayd, that brimstone came from heauen. We often read of brimstone in hell; but it is very strange, that a thing of so stinking and odious a smell as brimstone is, should come from such a sweete and pleasant place  
as

to England.

as heauen is.

Lamentable and rufull hath bene the diuallation & ouerthrow of diuers cities in the world, as of Troy, Carthage, Ierusalem, Thebes, and such like, inſomuch as the very relation of their ruines hath moued mens hearts to pittie the perplexed eſtate of all degrees, diſtreſſed with ſuch deſolation. But the maner of this deſtruction, wherewith Sodom and Gomorha were ouerthrowne, is without compariſon: Fewer was there people ſo diſtreſſed. If the rude and barbarous ſouldier had entred theſe cities by force, and had put man, woman, & child to the ſword, imbruing their hands in the reuerend blond of the old men, ripping by the bodies of women great with child, taking the Infants & ſucking babes out of their cradles by on the points of their ſpeares, deflowring wiues, rauſhing maidens, ſpoiling the widowes and fatherleſſe, ſparing no age, ſex or degree, but deſtroying

## An Alarum

destroying all before them with fire & sword: this had bene lamentable; but yet such is the condition of warre, and no strange thing had happened to these Cities, but such as had bene common to other cities in their overthrow. If the Lord had sent a famine upon the people of these cities of Sodom & Gomorrah, & broken their staffe of bread, and diminished the oyle in the cruse, and the meale in the barrell, and had dreyed up all their springs & fountaines, so that they had bene inforced to haue eaten and drunke their owne excrements, euery man to haue eaten the fleshy of his owne arme, and euery mother the childe of her owne wombe, this had bene very miserable, yet such as diuers other people besides haue tasted of. But this people were otherwise surprised. It was no mortall enemy, but the immortall God, that fought against this people. The heauens sent downe their forces against this people; and therefore in vaine was

to England.

was it to lift vp hands, head, or eyes  
towards heauen, because from thence  
came their destruction. If an enemy of  
the same mind had this people were  
of, had besieged them, there might haue  
bene some treaty, some parley, some  
conditions of peace, of departing with  
bagge and baggage, of ransome, or  
tribute hoped for: but when they saw  
the heauens open aboue their heads,  
and sending downe fire and brimstone  
vpon them, whē they saw their houses  
on fire about their eares, no place of  
refuge or safegard to fly vnto, no  
meanes to escape, when they felt the  
fire fall vpon their soft and tender bo-  
dies, as thick as rayne, when they felt  
it scorche their flesh, when they saw  
one another lye sprawling vpon the  
ground, dratone to, like a scrolle of  
parchment, with y<sup>e</sup> scalding heat of the  
fire, none able to help another, none a-  
ble to cōfort another, what a miserable  
face of a citie was there, thinke you:

—quis talia fando

D

temperet

## An Alarum

temperet a lachrymis ?

Reasons  
why  
God  
brought  
this  
maner  
of de-  
struction  
vpon  
Sodom  
and Go-  
morihah.  
Reason. 1.

For the Lord rained vpon these cities  
brimstone & fire from the Lord out of  
heauen. Now the reasons which moued  
the Lord to send this strange and ter-  
rible iudgement vpon these cities and  
people, were especially 3. This God  
so wonderfull in power & might, and so  
fearfull in his punishment, had before  
this time desoloud the world, for sin; but  
the people of Sodo & Gomorihah were  
nothing terrified with that iudgement,  
but were as wretched & wicked in their  
courses, as if they had heard of no ex-  
ample of Gods wrath against sin; & there-  
fore now God sends fire to destroy  
them, to let all the vngodly of the earth  
know, that all the Elements and all  
creatures in heauen, earth and hell,  
are ready, and prest to take vengeance  
vpon man for his sin, when it pleaseth  
God to command & emoyne them: the  
Lord is not so bare of iudgements, that  
he hath but one kinde to reuenge him-  
selfe vpon vngodly, he hath more the  
one arrow of vengeance to the bow of  
his



## to England.

his wrath, he hath water to drown thee,  
fire to consume thee, plague & pestilence  
to destroy thee, dearth & famine to pine  
thee, a thousand grievous diseases to  
bring thee to thine end. The earth is at  
his beck, to open and swallow thee by  
quick: the Angels are at his command-  
ment, to strike thee with sudden death:  
The devils wait upon his will, and  
if he bid them goe, they haue power to  
tempt thee to bee thine owne butcher  
and executioner, as to hang thy selfe, to  
throw thy selfe downe headlong and  
break thy neck, to cut thine owne throat.  
This God would haue y<sup>e</sup> sinner know.  
And therefore let all the vngodly of the  
world feare this God, tremble at his iudg-  
ments, be careful & conscionable to serue &  
please him, & take heed how they offend  
him; for if they prouoke him, he wil not  
spare them. They haue not so many  
wayes to anger him withall, as hee  
hath plagues & punishments to destroy  
them withall. And from hence an im-  
penitent sinner may gather, that there  
is no place of safety nor security for  
him;

## An Alarum

him; a walled citie is no place of defence for a summer, his house is no castle unto him, his bed is no place of safeguard for him; for in all these places God hath messengers of death and destruction to attach him.

Reason. 2.

The second reason, why the Lord brought this kind of iudgement vpon these cities, & people, was, y<sup>e</sup> the manner of their punishment might be suteable & correspondēt to the manner of their sin: for whereas they burned in the filthy lust of concupiscence one towarde another, against the order & course of nature, the Lord, to punish this unnatural heat of lust in thē, brought a supernatural fire vpon them: & as they delighted in the filthy & odious pleasure of sin, & defiled themselves with the hellish contagion of impietie: so the Lord punished them with brimstone mingled with fire, that as their sins made them stinke in the nosegills of Almighty God: so they might be choked & stifled with the detestable stinking smell of brimstone: &

as

to England.

as the Lord made the punishment of  
this people sateable to their sinne: so he  
would haue al sinners know, y<sup>e</sup> where-  
with a mā sinneth, by the same also shal  
he be punished: for it was not vnpossi-  
ble to the Almighty hand of God,  
which made all the world of nought, to  
haue drowned this people & their land  
with the ouerflowing streames of Jo-  
dan, or to haue deliuered them into the  
hands of y<sup>e</sup> foure kings, as once before,  
or to haue sent the infectious & noyson  
pestilence among them: but God chose  
rather to destroy the with fire & brim-  
stone from heauen, to giue notice to all  
posterities, y<sup>e</sup> as they sin, so shal they be  
punished. Aarōs sonnes offred strange  
fire vpon the Altar: & therfore a strange  
fire from heauen destroyed them. Sam-  
son suffering the eyes of his mind, and  
the light of his reason to be extinguish-  
ed, was for his punishment depriued of  
his bodily eyes, and lost the comforta-  
ble sight of this world. And as he suffe-  
red himselfe to be captiuated and im-  
prisoned

Gen. 14.  
10.

Leuit 10.  
2.

## An Alarum

Luke  
16.24.

thralled to the will of a woman, so was he made a slave to the will of his uncircumcised enemies, & compelled by them to grinde in a mill like an horse, then which there could not be a more servile servitude. And it seemeth by the example of Dives, that in hel there shall be some thing in the torments of the damned, which shall haue some correspondence with their sinnes: for Dives being merciful in the world while he lived, can finde no mercy nor compassion when he is dead, either in hell or heauen: he that would not give a crum of bread to Lazarus in his life time, cannot now get a drop of water to cole the typp of his tongue. Wholsouer therefore there be generall torments in hell for the damned, yet it should seeme that there shall be some particular thing in their torments, which shall haue some semblance with their sinnes, & the reason is, because they might, to their greater griefe, be put in minde of their sinnes, which were the cause of those torments.

The

to England.

The third & last reason, why the Lord from heauen sent downe this strange & fearful iudgement vpon these cities & people, was, because their sinnes cryed vp to heauen, therefore God answered the cry of their sins, with a punishment from heauen. And this God doth, to let vs see how sin turneth heauen into hell, and maketh the mercifull Saviour of mankind, to be an vniuersall destroyer of mankind. God is by nature a preseruer of men, The shepherd of Israel, A refuge for men to fly vnto for safeguard & succour: but such is the strong effects of sin, and so strangely worketh it with God y of a preseruer of men, it makes him a destroyer of men: of a shepherd, it makes him a leopard, & of a lambe a lyon. The heauens by nature giue rayne vnto the earth in due season, to make it fruitefull and fertile, to bring forth things necessary for the vse of man: But sinne makes the heauens to be brylle vnto vs, & causeth them to send downe fire & brimstone, storme & tempest,

Reason. 3.

Gen. 19.  
13.

Iob 7.

20.

Pf. 23. 1.

Pf. 18. 2.

Deut.

28. 12.

Hof. 2.

21.

## An Alarum,

pest, to make the earth barren & fruitles, & destroy both man & beast from off the earth. Most miserable then is the estate and condition of a people or a land, when the sinnes of that people or land become to be crying sinnes: for in vaine is it for a people or a land to cry for mercy vnto God, whē their sins cry for vengeance. In vaine doest thou hold vp thine hands, or lift vp thine eyes to y<sup>e</sup> heauens for fauor, when thy sins with their cry haue sollicitēd against thee for iudgement. When Ziba hath once accused Mephibosheth vnto Dauid, it is in vaine for Mephibosheth to excuse himselfe: so if thou hast practised sin so long, that it now beginnes to cry vnto heauen, God that is in heauē wil heare the cry thereof, & he will send downe some strange punishment or other vpon thee to destroy thee. As Abigail therefore preuented the wrath of Dauid, by meeting him before he came at her husband: so preuent thou the cry of thy sins, & meete God with thy repentance, before

2. Sam.

16. 3.

2. Sam.

29. 16.

to England.

before the cry of thy sinnes bring him  
downe to take vengeance vpon thee: cry  
thou for mercy, before thy sins cry for  
iudgement: stop the mouth of thy sins  
with contrition & sorrow; stil their cry  
with repentance & amendment of life; &  
as Pharaoh dealt w<sup>th</sup> the children of the  
Israelites in Egypt, so deale thou with  
thy sins; kil them in the birth, neuer let  
the trouble the house with their cry: so  
shalt thou find God mercifull vnto thee, &  
the heauens fauorable vnto thee: other-  
wise, if thy sins send their cries before  
thee into heauen, look for some fearefull  
iudgement fro heauen to light vpon thee.

The fourth thing we are to obserue  
in the destruction of Sodom and Go-  
morrah, is the generality of the destru-  
ction. Wherein we are to consider 3.  
things: First, that the whole countrey  
was destroyed. Secondly, the whole  
people, man, woman and child, old and  
young, were all taken away in this  
iudgement. Thirdly, all that grow  
vpon the earth, which Tremelius calls  
factum

Exod.  
I. 16.

The ge-  
nerality  
of Sodom  
destruc-  
tion.



## An Alarum

The  
large-  
nesse  
of the  
coun-  
trei  
of So-  
dom.  
*Gen. 14.*  
2.

*Gen. 19.*  
22.

fortum terræ, the bread of the earth, whatsoeuer the earth brought forth or nourished, was all destroyed in the destruction of these cities. Concerning the countrey, we are to consider it in two respects. First, in regard of the largenesse and greatnesse of the countrey: and secondly, in regard of the excellency of the countrey. The largenesse of the countrey may be considered, either in the number of cities which it contained, or in respect of the scite and circuite of the soyle, with in the compasse and territories where of it was bounded. Concerning the greatnes of this country, in respect of y cities thereof; Moses describeth them to be five, Sodom, Gomorrah, Admah, Zeboim, Zoar, which was also called Bela: of these five cities, foure were ouerthrowne in this iudgement of fire and brimstone, as you may read, Deut. 29.23. for Zoar was preserued at the entreaty of Lot. And the cause why Sodom & Gomorrah are onely named in this

to England.

this place which we haue now in hand, is, because these were the chiefe cities of this countrey, more populous then the rest, more abounding in wealth, and more abominable in their sinnes.

The first thing then which we are to consider concerning the generality of this destructiō, is, that not villages, but cities, not one or 2. cities, but 4. cities, not 4. poore, base, beggerly cities, but foure great, populous, rich cities, were ouerthrowne in this fearefull ouerthrow, executed w<sup>th</sup> fire & brimstone.

The second thing to be considered in the largenesse of this countrey, is the scite and circuite of it, which was, as Pliny reporteth, one hundred miles in length, & 25. miles in breadth. But Iosephus, whose report is thought more true and certaine, describeth this countrey to bee but threescore and twelue miles long, & nineteene miles broad.

Whereby we gather, that not a few fields or acres of ground, not a small parcel or quantity of ground, but

## An Alarum

The excellency  
of the  
coun-  
trei of  
Sodom.

Ezech.  
16.49.

a large country was ouerthrowne in this destruction.

Concerning the excellency of this countrey, Moses sets it forth vnto vs, Gen. 13. 10. by comparing it to the Garden of God, or to that part of the land of Egypt, which is watered with the ouerflowing streames of the riuer Nilus: so that out of all question, this countrey of Sodom & Gomorrah was a most goodly countrey, fertil, pleasant, & delightfull; for as Paradise was watered with the swete, fresh, wholsome waters of Euphrates, & Egypt with faire, soft, sliding streames of Nilus: so this land of Sodom, lying alongst the ouerflowing banks of Iordē, might well be compared to either of them for all kind of riches, pleasures and delights. And surely, the sins of this countrey declare, that it was a goodly, rich, pleasant countrey; for as it is in the prophecy of Ezechiel, the sins of this countrey were pride, fulnes of bread, and abundance of idleness. The pride of this people

## to England.

ple shewed their riches ; their fulnesse  
of bread, the fruitfulness and fertili-  
tie of the soyle ; and the abundance of  
idlenes in this people, shewed the plea-  
sures and delights of the countrey: but  
how populous soever this countrey  
was, by reason of the cities that were  
in it, how large and great soever this  
countrey was, in respect of the soyle  
and circuit of it, how rich, fruitfull, and  
pleasant soever this countrey was, the  
Lord overthrow those cities, and al the  
plaine, even the whole countrey, with  
fire and brimstone, so that it is now as  
unpleasant as ever it was pleasant:  
for there arise such filthy, and foggy va-  
pours and mists out of the ground, as  
none is able to abide the smell of  
them, and as Borchardus reporteth,  
the neighbour mountaines are made  
barren with the contagion thereof: and  
how fruitfull soever it was before the  
desolation of it, undoubtedly, it is now  
as fruitless and barren; the waters are  
so bitter and unfavoury, that nothing  
lives

## An Alarum

### *Doc- trine.*

Nothing  
can pri-  
uilege  
either  
place or  
person  
from  
Gode  
venge-  
ance  
against  
sinne.

lives in them : for if any fith doe hap-  
pen to fal into the waters of this coun-  
try, out of the riuer Jordan, by reason  
of the inundation of y<sup>e</sup> said ruer, they  
dye presently: no grasse growes in the  
countrey: Trees there be, which beare  
fruite, which outwardly seemeth very  
faire, but within y<sup>e</sup> rine there is nothing  
but dust & ashes. And lastly, this coun-  
treys is now as desolate, as euer it was  
beautiful and goodly, for there is not a  
man inhabiting there, no creature a-  
biding there, not a cottage or a houell  
standing in all the countrey : for the  
Lord destroyed all the cities, and all the  
whole countrey, with fire and brim-  
stone. Fro whence we for our instruc-  
tion may learne and know, that when  
Almighty God takes vengeance by  
on any land or countrey for sinne, he  
respects neither greatnesse, nor excel-  
lency, nor godlinesse, nor beauty,  
nor any other outward thing. Whatso-  
euer : A fruitfull land maketh he  
barren, a populous countrey makes  
he.

to England.

he waste, a beautifull countrey makes  
he desolate: and all this he doth, for the  
sinne of the people that dwell therein.  
Though Babylon sit as a Queene, and  
saith she is no widow, neither shall see  
any mourning, yet her plagues shall  
come vpon her in one day, death, sor-  
row, and fasting, and she shall bee  
burnt with fire. The disciples won-  
der at the faire and goodly building of  
the Temple: but our Saviour Christ  
tells them, that there should a time  
come, euen the time when God should  
visit that people for their sinnes, at  
which time there should not one stone  
be left vpon another of all that beau-  
tifull building, that should not bee  
throwne downe.

Tell therefore of this land and citie  
ought to take this Alarum, for a war-  
ning giuen vs by Sodom & other pla-  
ces, most excellent & eminent in their  
times, yet all destroyed & ouerthrowne  
for their sinns and impieties: for though  
England be a Paradise for pleasure, a  
storehouse

Ps. 107.

34.

## An Alarum

storehouse of wealth, and a rich Cher-  
quer of all plenty and delights ; And  
though London be the Kings Cham-  
ber, the seat of the Nobles, the Mart of  
rich and worthy Marchants, & indeede  
the beauty of the whole land, yet if  
God once visit this land and citie, for  
the sinnes of the inhabitants thereof,  
neither this nor that, neither the large-  
nes of their territories, nor their beau-  
ty, excellencie, riches, or multitude of  
people, shall excuse them, but he will  
make them as Sodom, and like vnto  
Gomorrah. If God would haue spared  
any place for the outward worthinesse  
of it, he would haue spared Zion, in  
which place the Lord appeared in per-  
fit beautie, and of which place God  
gaue this testimony, that he loued the  
gates of Syon more then all the habi-  
tations of Iacob. And in another  
place the Lord hath chosen Syon, say-  
ing, This is my rest for euer, here wil  
I dwell : for I haue a delight therein.  
And yet this place is so defaced, spoy-  
led,

Pf. 50. 2.

Pf. 87. 2.

Pf. 132.

13. 14.



## to England.

led, and ruinated at this day, that it  
lyes abhorred & desolate, being a cage  
of most uncleane birds, and a filthy  
denne of Turkes, miscreants, and  
Infidels. And how can England or  
London secure themselves, or promise  
any immunity of Gods iudgements  
vnto themselves, by reason of any out-  
ward worthinesse or excellency, where-  
with they seeme to be blest aboue other  
Nations? for whensoever God shall  
visit this Land & City for their sinnes,  
nothing shall exempt vs fro his iudge-  
ments, except we p'sequent them by re-  
pentance.

Concerning the generality of this  
Iudgement which the Lord brought  
vpon Sodoma and Gomorha, it is fur-  
thermoze said, that he destroyed all the  
Inhabitants of those Cities, the whole  
people of the Land, not men onely, but  
women too, not men & women onely,  
but men, women and children, euen all  
the Inhabitants of those Cities peri-  
shed in this overthrow, not the poore  
onely,

Man,  
woman  
& child  
destroy-  
ed in So-  
doms o-  
uerthrow

## An Alarum

onely, but poore and rich; not the base and inglorious Pezant, but the Noble and honorable amongst them; not the subiect, but their Kings and Rulers; not those which were in the field, but all that were in the cities, euen all the Inhabitants of those cities were ouerthrowne in this destruction: So that as God spares no place, for any respect of outward excellency, no more doth he spare any person, for his owne worthinesse or eminency: but when he brings his Judgements vpon man for same, the wise and the foole perish both together, the King that sits vpon the Throne, and the begger that sits vpon the ground, they beare both a part, and drinke of the same cup, when he is angry. This the Spirit of God doth testify vnto vs by the Prophet Dauid, You shall dye like men, and ye Princes shall fall like others. And the Prophet Jeremy tells Ieconiah King of Iuda, that though he were the signet of the Lords right had, yet he should be

*Psal.* 82.

7.

*Ier.* 22.

24.

to England.

be plucked from thence. No title of honour, eminency or excellency, can free a man from Gods iudgements. The plagues of Egypt were vpon Pharaoh, as well as vpon the people. And therefore kings and Princes, and the honorable and renowned personages of the world, must not flatter themselves, nor suffer the pompe of y<sup>e</sup> world to deceiue them: for whether their honour and dignity consist in authority, or in wealth and riches, or in the voluptuousnes and pleasure of life, none of these can free them from **GODS** iudgements: Nay, if we marke the proceedings of God in the execution of his iudgements, we shall often see, that the me in chiefest place, do souerely taste of his iudgements. Ahab, king of Israel, was firstaine in the battell at Ramoth Gilead. Among all the people that met Iehu as he went to Israel, we read of none that was slain, but the 2. kings, Iehoram king of Israel & Ahaziah king of Iudah. 1000. princes

C 2

did

I. Kings.

22.31.

The greatest men doe oftentimes taste first of Gods iudgements.

Dan. 5.

30.

## An Alarum

did profane the golden and siluer vessels, which were brought out of the Temple at Ierusalem, together with Belshazzar King of the Chaldeans, as also did his wiues and concubines; yet the Scripture makes mention of none that was slayne that night, but onely the King. This should teach Kings and Rulers, and such as are of note and place, to take no more liberty of sinning vnto themselues, then those of the vulgar sort and condition: for they are as subiect to Gods Iudgements, as the meanest among the people.

But now wonder all ye that read this History, let your hearts melt with griefe, and your eyes be resolued into teares of sorrow, when you heare, that not onely those of discretion & yeeres, but euen children, Infants, and sucking babes, that hangd vpon their mothers brests, which knew not their right hand from their left, which neuer committed sinne actually, were also destroyed

Childre  
destroyed  
as well  
as those  
of elder  
yeeres.

to England.

destroyed in this ouerthrow : The  
tenderneſſe of their age might haue  
pleaded for them, they ſtucke to their  
mothers breaſts , as Apples to their  
trees, they could not ſpeake, ſtand, nor  
helpe themſelues : Their innocency &  
harmeleſſe ſimplicity might haue plea-  
ded for them, they knew not their right  
hand from their left, they could not di-  
ſtinguiſh betwene good & euill, right &  
wrong, ſtraight and crooked. Thoſe of  
elder yeres had iudgement, & will in  
themſelues, & therfore they were iuſtly  
punished for their tranſgreſſions : but  
what had theſe infants done, which had  
not as yet attayned to yeres of diſcre-  
tion? But ſo fierce is the wrath of God  
againſt ſinne, that nothing could excuſe  
theſe lilly infants: for the Lord deſtroy-  
ed all the inhabitants of theſe cities, he  
reſerued neyther man, womā, nor child  
aline. Neyther was there any cruelty  
or iniuſtice in God, in deſtroying the  
childre of Sodom, together with th ſe  
that were of elder yeres & diſcretion :

## An Alarum

Reason.  
1.  
Reasons  
why In-  
fants  
were de-  
stroyed.

for foure reasons may be yeelded of this action.

The first reason why the infants and sucking babes in Sodom were destroyed as well as those of elder yeers was, because they were the branches of such cursed trees, & children of such vngodly parents: for howsoever it be true, that the Lord speakes by the Prophet Ezechiel, that the child shall not beare the fathers sin, it is true also that the Lord himselfe speaketh in the second Commandement, He will visit the sinne of the fathers vpon the children: So that if a wicked and vngodly man beget a child, that child shall not beare the sinne of the parents spiritually, and eternally, if it walke in good wayes, and betake it selfe to holy and vertuous courses: but if the childe of vngodly parents liue neuer so carefully and conscionably according to Gods will, yet the Lord will visit the sinnes of the parents vpon it corporally & temporally, and if it walke in the wayes of

## to England.

of the parents, it shall beare the finnes  
of the parents eternally also. But ad-  
mit that a childe of vngodly parents  
neuer come to commit sinne actually,  
the Lord in his iustice may visit the  
finnes of the parents vpon that childe  
both tempozally and eternally, because  
it is of the same nature that the paréts  
are: euen as the Hunts-man finding  
a litter of some noysome & obnoxious  
beastes, killes them, though they ne-  
uer did harne, because their nature is  
to doe harne if they liue: euen so,  
God in his iustice may destroy the  
very infants and sucking babes both  
tempozally and eternally, though  
they neuer committed sinne actual-  
ly, because their nature is corrupt  
and tainted by propagation from their  
parents. But you will say vnto mee,  
The like may be sayd of the chil-  
dren of godly parents. No: For  
the godly haue a promise, that God  
will not onely be their GOD,  
but the GOD of their seede also:



## An Alarum

so that if the children of the godly dye while they hang vpon the brest, or in the wombe, yet there is hope of mercy, by reason of the promise: but if the children of the wicked dye before they be of power to commit sinne actually, there is no hope of mercy, but a fearful expectatiō of iustice, because there is no promise of mercy belōging vnto them.

You see then the reason, why God destroyed those infants & sucking babes of Sodom, with this temporall iudgement of fire & brimstone, euen because they were children of vngodly parēts. And if he hath destroyed them eternally, he hath done no more then in his iustice he might, because he neuer made promise of mercy vnto them.

The second reason why God destroyed these children, was to increase the griefe and sorrow of their parents: for commonly the miseries of our children are more grievous vnto vs, then our owne miseries. David took the death of his sonne Absalō so heavily, that

## to England.

that hee wist hee had dyed for him. And out of question, when this people saw their children lie sprawling in the fire, scorcht and burnt with the heate thereof, when they heard them screeke and cry, and could not helpe them, it was as grievous unto them, as their owne miserie; and therefore the Lord did it, even to increase and enlarge their sorrow.

The third reason why the Lord destroyed these children, was, because they should not walke in the wicked & abominable waies of their parents, for if they had lived, the nature which they drew from their parents, would have drawne them to the sinnes of their parents: lest therefore these children should have traced the sinfull steps of their parents, the Lord takes them away in the same destruction with their parents.

The last reason why these children were destroyed, was, because God would leave none of that wicked brood to

*Reason. 3.*

*Reason. 4.*

## An Alarum

### *Doc- trine.*

Parents,  
even in  
regard  
of their  
childre,  
ought to  
line con-  
sciona-  
bly.

*Eſay 57.*  
3.

20.

to remaine vpon the earth; there were ouer-many of that ranke already: and therefore the Lord, to the end he might roote out the memorie of this people, he destroyed children and all. Whereby man is taught to liue holily, iuſtly, and ſoberly in this world, forasmuch as a man is not wicked onely to himſelfe, but to his poſteritie alſo. The wickedneſſe of the parents lyes heauily vpon the children: and therefore if thou haſt no regard of thine owne ſoule, yet haue a reſpect of thy children, and for their ſakes ceaſe to doe euill. The Prophet Eſay ſummons the children of Whiſchers, the ſeed of the adulterer and of the whore, and the children of the rebellious, he ſummons them all before God, and he layes this heauie iudgement vpon them; There is no peace to the wicked, ſaith my God. It is a fearefull thing to be the child of an Muſurer, of an Adulterer, or Whore, of a Drunkard, of a murderer, of a blaſphemer, or of any other

to England.

ther notozious wicked person whatsoeuer: for surely God will visit the sinnes of the parents vpon the children, as he hath threatned in the commandement, tempozally, liue the children neuer so well, but tempozally and spirituallly both, if the children doe walke in the waues of their parents.

Last of all, concerning the generalitie of that destruction, which the LORD brought vpon this Countrey and people, it is said, that Hee destroyed all that grew vpon the earth: or as Tremelius hath learnedly translated the same wordes thus, All that the earth brought forth, and nourished, all cattell and beasts of the field, all creeping things, and whatsoeuer was vpon the face of the earth, was destroyed in this overthrow. And here we may iustly wonder at the iudgements of God, which he extendeth not only vnto man, which hath iudgement & will, nor vnto babes and sucklings which are tainted with corruption

Alli-  
uing  
creatures  
destroy-  
ed in  
Sodoms  
ouer-  
throw.

## An Alarum

corruption by the propagation of nature from their parents, but also to unreasonable creatures, which neuer sinned, but are subiect to vanitie against their willes, which doe not offend their Creator, but follow the law of their creation, and shall neuer come into iudgement; yet these creatures, as void of sinne as of reason, are oftentimes plagued and destroyed for the sinne of man. Thus was the earth cursed for the sinne of Adam: Thus were all these creatures destroyed with the flood, for the sinne of that age; and yet we may say of them, as Pythagoras sometimes said:

*Quid memistis oues, placidum pecus?*

*Quid meruere boues, animal sine fraude?*

What haue these poore sillie creatures deserued, that they should be punished: nay, destroyed, hauing neuer offended? Wee are the sinfull wretches of the world, workers of all iniquitie, deserving not to be scourged with rods, but with Scorpions: Wee  
(I say)

to England.

(I say) being onely nocent, cause innocencie it selfe to be punished for our transgressions. Behold then, O sinfull man, thine owne vngaciousnesse, thou doest not only procure vengeance to thy selfe by thy sinne, but to every thing else that doth serue thy sinfull vse. Man by his creation is a Lord, and a high commander vpon the earth; for as it is in the Psalme, he hath dominion ouer all the workes of God, all things are put in subiection vnder his feet, all sherpe and oren, yea and the beastes of the field, the birdes of the ayre, the fishes of the sea, and whatsoever walketh thorow the pathes of the seas: So that man in reason should content himselfe with this dominion and Lordship which he hath ouer the creatures, and not seeke and procure the destruction of them: Man should satisfie himselfe with the vse and commoditie of these creatures, and not seeke the ruine and woracke of these poore bond-seruants, both by ill intreating

*Psal. 8.*

## An Alarum

tyng them himfelfe, and by prouoking  
God with his finne, to plague, punish,  
and destroy them. And surely, but  
that the prouidence of God doth re-  
straine these silly dumbe creatures,  
it is a maruell, that they doe not break  
their league with man, and shake off  
the yoke of obedience toward him: It  
is a maruell that y<sup>e</sup> earth doth not rent  
in sunder vnder man, as he walkes vpon  
it, seeing it is so plagued with bar-  
rennesse for the sinne of man: It is a  
maruell, that our oxen and our horses,  
with their hoznes and howes, doe not  
make warre against vs, seeing we are  
such vnrighteous & tyrannicall Lords  
ouer them, not content to haue their  
vse and seruice, except wee plague  
them besides into such undeserued  
vengeance of G<sup>D</sup>s wrath by our  
sinnnes and transgressions. Let vs  
therefore forbear and eschew sinne,  
and fflye from it, as from a Serpent,  
seeing by it wee doe not onely draw  
downe Gods heauy iudgements vpon  
our



to England.

our heads, but also we plague our posteritie, and the very dumbe and unreasonable creatures into the wrath of Gods vengeance, by our sinnes and transgressions. And let vs further learne the perfect hatred of God against sinne, who doth not onely punish it in mā which committeth it, but in all things which any way serue man in his sinfull courses: and let vs esteeme no sinne small, seeing the infinite maiestie of God is offended by it, infinite torments are prepared for it, and nothing can satisfie for it, but the inestimable price of Christs blood, applyed to the conscience by a true and liuely faith.

Now it remaines, that in the last place we examine the cause, why the Lord brought such a fearefull destruction vpon this land and people. There must needs be some great cause, that did exasperate the Lord to execute such a fierce & strange iudgemēt vpon them. The cause is not hard to be found out:

for

The  
cause of  
Sodoms  
destruction  
was  
sinne.

## An Alarum

Gen. 18.  
20.

for nothing doth separate man from God, but sinne; nothing doth prouoke God to punish, plague and destroy man, but sin; nothing doth draw downe the iudgements of God vpon man; but sinne; and sinne it was, that moued the Lord to reuenge himselfe thus seuerely vpon this land and people, as it appeares by the wordes of Almighty God to Abraham, Because the cry of Sodom and Gomorrah is great, and because their sin is exceeding grieuous, I will go downe now, saith the Lord, Sin brought death into the world, they are twinnes, bred and borne in one day; sinne and destruction are Relatiues; admit the one, and the other folloves; death and destruction growes forth of sinne, as fruite from the tree: and therefore if we sin, we may surely expect to be punished; and if we be punished, we need not doubt of the cause, but we may safely thinke with our selues, it is for our sinnes. Therefore as we haue considered

## to England.

dered the punishment of Sodom, so let vs consider the sins of Sodom, which were the cause of her overthrow and destruction. The Prophet Ezechiel doth make knowne vnto vs the sinnes of this people to be foure; Pride, fullnesse of bread, idlenesse, and vnnmercifulnesse towards the poore. But these were not all the sins of Sodom: for the Scripture layes downe another sinne practised amongst this people, which because it did either beginne amongst them, or was more practised amongst them then amongst any other people beside, deriued the name from them, and so holds it to this day: but the Prophet doth reckon the forenamed sinnes, to be the sinnes of this people, because they were the principall causes of that vnnaturall sin, which with the cry thereof brought such a fearefull vengeance vpon them.

In speaking of the sinnes of Sodom, I will keepe the same order, that the Prophet obserueth in the place  
ff before

*Exec. 16.*

*49.*

The sins  
of So-  
dom.

*Gen. 19.*

*5.*

## An Alarum

### Pride.

A proud  
man  
cares not  
for God.  
Ps. 10. 4.

before cited, placing Pride in the first ranke, as though it were the King-leader to the rest, and the roote from whence all other vices doe follow: and so it is indeed, and therefore it is called the Center in the sphere of mans life, from whence are drawne lines to the circumference of iniquitie. If a man haue any good gifts or qualities in him, pride doth expell and abandon them: if a man haue none, pride will not giue place for any to enter: and the first thing that pride works in man, is an irrespectiue care and an incurious respect of God; hee cares not for God, he seeks not for God, hee doth not trust and relye vpon God, nay, he thinks alwayes there is no God; for the object of his pride is his God, and in it he doth trust, vpon it he doth relye, and he sets it vp as an Idoll, not onely in his stone heart, but in the eyes and view of the world, to the end all men may applaud, admire, honour and magnifie it: as if a man be proude  
of

to England.

of his Nobilitie, of his dignitie and  
greatnesse, of his wealth and riches,  
of his credit and estimation, of his  
learning and wisdom, of his apparel,  
of his costly and goodly buildings, or  
whatsoever else is the object of his  
pride, he doth not onely set his heart  
vpon it himselfe, seeking all meanes to  
vphold and maintaine it, deriuing all  
his ioy and contentment from it, de-  
pending vpon it as vpon the staffe and  
stay of his strength, but he must haue  
all other men likewise to commit A-  
dolatry with it: and as the finger is  
alwayes where the paine is, and the  
eye where the affectio is: so is the heart  
of a proud man alwayes settled & fixed  
vpon y<sup>e</sup> thing whercof he is proud. And  
therefore it is true that Dauid speaks  
of him; he cares not for God, he seeks  
not for God, & he thinks alwayes there  
is no God: & as he is thus careless & in-  
respectiue of God, so is he most iniuri-  
ous to his neighbor, in scorning, disdain-  
ing, despising, & vildly esteeming him.

Ps. 10. 4.

## An Alarum

A proud  
man is  
iniuri-  
ous to all  
men.

Deut. 17  
20.

Pf 119.  
51.  
69.

Superbus nescit esse socius: A proud man acknowledgeth none to be his equal. A proud man is alwayes contentious, and by reason he is wholly possess with selfe-loue, a man shall neuer haue iustice at his hands: for which cause, Moses gaue warning to the Israelites, not to chuse a King, that should lift vp his heart aboue his brethren: for when the chiefe Magistrate is proud and haughty, all iustice and iudgement is peruerterd, & he goneris all things after the rule of his owne proud concepts: And euen as when a man winnoweth wheate, the chaffe mounts aloft, though it be light and vnprofitable, but the wheate falls downe vnto the ground, though it be more precious and excellent then the chaffe: eue so, when a proud man sits in gouernment, vanity is preferred, but iustice and iudgement are depressed. David complayneth of the proud, that they had him exceedingly in derision: and in another place, that they imagined a lye against

to England.

against him: noting vnto vs thereby,  
that in the first place, they scorne and  
disdayne all men; and in the second  
place, that they wrong, maligne, and  
deale vniustly with euery man. Thus  
is a proud man found impious towards  
God, iniurious to his neighbour, not  
capable to receiue any good gifts or  
graces, as a certain Philosopher told  
Alexander, perceiuing his pride, God  
(sayd he) is able to giue wisdom vnto  
men, but Alexander is so proud,  
that there is no place for wisdom to  
take place in him. And lastly, a proud  
man is in danger to lose those good  
gifts and qualities which hee already  
hath, according to that old prouerbe,

A proud  
man not  
capable  
of grace.

*Inscit egregios adiuncta superbiamores.*

Where pride is, there all excellent  
conditions are infected and paysoned,  
so that they eyther dye, or grow so  
weake, that they are not able to per-  
forme any good office or duty.

¶ 3 This



## An Alarum

*Psal. 36.*

*II.*

*Pro. 16.*

*18.*

*Amos*

*6. 8.*

This made Dauid pray, Let not the foot of pride come against mee: for well he was assured, that if pride set in a foot against him, hee should haue extreme wrong offered him. Pride then being one of the sins of Sodom, it is manifest, that there was no religion there, no seeking after God, nor any care of his worship or seruice, neither was there any iustice, iudgement, or equitie in the land, but all kinde of oppression and wrong, all grace & godnesse was exiled thence, neither was there any place for vertue & godlinesse in that place: and therefore no maruel it was, if God brought such a fearefull destruction vpon such a proude place and people; for pride brings alwayes destruction with it, as Salomon saith, Pride goes before destruction, and an high minde before a fall. So that a man is neuer nere a mischiefe, till hee grow proude: for the he procures Gods hatred towards him, as it is in y<sup>e</sup> Prophet, The Lord hath sworne by himselfe,

## to England.

selfe, I hate the excellency of Iacob. And this hatred that God beares against pride, prouoketh him to resist the proud, to crosse them, and by sundry meanes to reuenge himselfe vpon them. This shall they haue for their pride, sayth the Prophet. The Lord will be terrible vnto them, as he hath threated by the Prophet Ieremy, saying, Behold, I come vnto thee, O proud man: And, The proud shall stumble and fall, and none shall raise him vp, and I will kindle a fire in his cities, and it shall deuoure all about him. All these threatnings against pride, did the LORD bring vpon Sodom and her Cities, in such sort as they are here remembred, for an example vnto all posterities: the same threatnings he will likewise bring vpon all those that are infected with it.

The second sinne of Sodom, was fulnes of bread. By bread is signified all such meats & drinks as are vsed for the

¶ 4 nutriment

*Iam. 4. 6.*

*Zeph. 2. 10.*

*Ier. 50. 31, 32.*

The second sinne of Sodom, fulnes of bread.

## An Alarum

Gluttony, the  
devils  
baite.

nutriment of the body, which this people of Sodom did vse with such saturation, and ingurgitation, as did not relieue nature, but destroy Grace: Nature is content with a little, Grace with lesse; but where this fulnesse and repletion of bread is, there nature is depraued, and grace destroyed. This sinne is the baite which the diuell vseth, to prouoke men to yeld vnto all his temptations; for as the Faulconer, when he would call his Hawke to his fist, doth not hold out his bare fist vnto her, but sheweth her a piece of flesh, vnto which shee willingly comes, and so is taken: so the deuill, when he would tempt a man to any same, he offers him the baite of deliciousnesse, knowing that the more the body is replete, the more emptie is the soule of all grace and goodnesse. One cause why Diues was so vnnecessfull towards poore Lazarus was, because he sared deliciously euery day; for a full belly is neuer touched with the

to England.

the feeling of others miseries. The cause why the Israelites were not sorry for the affliction of Ioseph, nor pitied the distressed estate of their brethren, was, because they ate the lambs of the flocke, and the calves of the stall, and drunke their wine in bowles. The cause why every man among them neyed after his neighbours wife, was, because they did rise in the morning like fed horses. And the cause why they committed idolatry, and worshipped the golden calves which Aaron made them, was, because they cram'd themselves excessively with meat & drunke, and that made them forget God, which had done so great things for them. Whereby it is euident, that the repletion of the belly is the confusion of the soule, and that the deuill hath the greatest aduantage against vs to tempt vs, and wee the least strength to withstand him in this repletion and fulnesse of bread: therefore David calleth the table of delicious feeders, a snare:

*Amos. 6.*  
4. 6.

*Ier. 5. 8.*

*Psal. 69.*  
23.

## An Alarum

**Pro. 23.**  
**20.**

**Ier. 16. 8.**

**Hof. 13.**  
**6.**

**Eccles. 5.**  
**11.**

snare: for euen as birds are caught in that place where they come to feed: euen so are they that fare deliciously, caught in the Devils net, whiles they feed. For this cause, the Wise man forbids vs to be companions with those which cramme themselues with flesh, lest by eating and drinking excesssively, we giue the deuil aduantage to tempt vs to some grievous sinne. And in like maner did Almighty God forbid the Prophet to go into y<sup>e</sup> house of feasting, to sit there to eat and drinke: for as he saith in another place, When men are filled, their hearts are exalted, and then they forget God. And as this fulnesse of bread plungeth the soule into many inexplicable dangers, & makes it subiect to diuers temptations: so is this vnm measurable feeding hurtfull & obnoxious to the body: for when the stomake receiueth such abundance, & so many kindes of meat and drinke, it is oppressed rather then relieved. Therefore saith Salomon, that the society of the rich

## to England.

rich will not suffer him to sleepe : his body is so distempered by his feeding, that his quiet rest departeth from him. We esteeme the goodnes of a medicine, not by the pleasantnes, nor by y<sup>e</sup> great quantity, but by the wholesome & good operation of it : so ought we to esteeme of meat, not by the deliciousnesse of it, nor by the abundance of it, but by the health it bringeth to our bodies. Nothing breeds a surfet sooner, then this fulnesse of bread; & out of all doubt, this vnmeasurable feeding hath brought many to an vntimely death. If therefore thou wilt keepe thy body in health, vse thy meat and drinke as thou vsest medicines; that is, seldome and in small measure : for in fve things doe we especially offend in eating and drinking.

First, when we make it our first worke in the morning, being no sooner out of our beds, but our minde is vpon our meat; for which cause Salomon denounceth a wo unto that land, whose

Meat &  
drinke  
to be ta-  
ken like  
a medi-  
cine.

Five  
cautions  
to be ob-  
serued in  
eating  
& drin-  
king.

## An Alarum

Numb.

II.6.

Plurar.  
in Rom.

Apoph.  
Caution

3.

whose Princes eat in the morning: for such as eate in the morning, are fit for nothing all the day after. Secondly, we offend in eating and drinking, when we are too curious and nice in our diet, not contenting our selues with ordinary and common meates and drinckes, but longing after strange and vniusuall things, and those must be most costly and curiously dress: this was the sinne of the Israelites, which loathing Manna, desired flesh for their lust: for which curiositie of theirs, God destroyed them, euen whiles the meat was in their mouthes. And the Emperour Augustus did cause one Erotes, a Lieutenant in Egypt, to be rai'd to the mast of a ship, because hee bought a Partridge and ate it. And our Saviour Christ noteth curious feeding, as a fault in the rich Glutton, euen because he fared deliciously.

The third sinne in eating & drinking, is, when we eate and drinke without measure, not respecting what will suffice



to England.

suffice nature. Our Tables are called mensæ, as some thinke, a mensura, to teach vs to measure our appetite, and not to eat & drinke vnrmeasureably; for euen as that raine, which comes downe meekely and gently vpon the earth, doth most good, and makes the earth most fruitfull: so that meate which is taken in measure, doth most benefit the body and soule: and this is the measure wee must obserue, wee must not eat much, but rather for necessitie then for lust; then we must not eate nor drinke often: and lastly, wee must not eate nor drinke of diuers and sundry sorts: for all these things doe make our eating and drinking sinfull and hurtfull.

Fourthly, we offend in this kinde, when we study and deuise what to eate or drinke. These persons are compared to those beasts, which are alwayes either eating or chewing the cud: so these persons are either alwayes eating, or deuising what to eate.

## An Alarum

*1. Sam. 2  
13, 14,  
15.*

eat. This was the sinne of the somers of Hely; they were not content with those parts of the sacrifice which the Law had provided for them, but they found out new devices, and sometimes they would haue sodden flesh, & sometime they would haue raw, sometime without fat, and sometime fat and all. These deuisers are they, that make their belly their God.

*Gen. 25.  
30.  
Sine me  
baurire:  
Tremel.*

Lastly, we offend in eating & drinking, when wee greedily deuoure the creatures like dogs, which haue it no sooner in their mouthes, but it is down their throats. This was y<sup>e</sup> sin of Esau, who coming hungry from hunting, desired his brother to feed him quickly, or to suffer him to deuoure those red pottage. But he had better haue taken more leysure, and eaten more aduisedly: for he lost the prerogative of his birth-right by his greedinesse. And because man should not deuoure his meat and drinke with greedinesse, Nature hath giuen man a lesse mouth, then

## to England.

then many creatures which are lesse then he; to teach man by so small a receptacle, to receiue his meate & drinke with time and leysure.

Thus haue we heard the five things, wherein wee offend in eating and drinking.

Now this fulnesse of bread is such a grieuous sinne in the sight of God, that hee hath sworne hee will neuer purge it. And the reason is, because we are called to other duties. Non nati sumus ad libidinem, hoc possumus facere, sed non est opus nostrum: Wee are not bozne into the world, neither do we liue in the world, to giue our selues to delicious & full feeding, to feasting and banquetting, nor to fulfill our owne lusts and desires; wee may doe these things, if wee will runne head-long into our owne mischief: but this is not our calling, it is not that wee are bound to doe, it is not the worke which we are commanded and inioyned to performe: and therefore,

E/s 22.  
13, 14.

## An Alarum

Fulnesse  
of bread  
most dis-  
pleasing  
vnto Al-  
mighty  
God.

Esay. 22  
12.

The  
third sin  
of So-  
dom  
was idle-  
nesse.

therefore, as it is Crimen lææ maie-  
tatis, a capitall and treasonable crime  
for an Embassadour, to execute his  
charge contrarie to the limitation of  
his profession: euen so it is most dis-  
pleasing vnto Almighty God, when  
we walke contrary to our calling, cros-  
sing the end of our creation. No mar-  
uell then, if Almighty God took such  
a fearefull vengeance vpon this peo-  
ple, which walkt so contrary vnto  
him, filling themselves with bread,  
and cramming themselves with flesh,  
when indeed the Lord calles men to  
weeping and mourning, to baldnesse  
and girding about with sackcloth.

The third sinne of Sodom and her  
people, was idlenesse, which was two-  
fold in this people. First, they gaue  
themselues to their ease, to vnthrifti-  
nesse and sluggishnesse, not following  
their callings laboriously and industri-  
ously, but liuing loosely and remissely,  
giuing themselves to all dissolute and  
vnthriftie courses: This may be ga-  
thered

## to England.

thered out of the 19. Chapter of Genesis, the 4. verse, where it is said, that all the men of the Citie, even from the yong to the olde, all people out of all quarters compassed Lots house about, to haue the mc brought out vnto them, that they might know them. From whence it may be gathered, that they were an idle and vnthriftie company, giuing themselves to no good employment, but rather to vaine & dissolute exercises. The second kinde of idlenes in this people was, a careless security, & a certaine respectles regard, wherewith they were so possessed, that they neuer thought vpon dangers, they feared nothing. Abraham had slaine 5 fine kings, which would haue made them tributarie, hee reconered all the spoyle, and gaue it to the King of Sodom, so that now they had no enemy to be afraid of; they had peace & plenty, and therefore they liued idly, that is, securely & carelessly, fearing no dangers, preuenting no mischiefes.

C

As

## An Alarum

Luk. 13. 7  
Idle persons  
a burthen  
to the  
earth.

As the pride of this people prouoked  
God to resist them, and as their fulnes  
of bread gaue the deuill a greater ad-  
uantage to ouercome them by his ma-  
nifold temptations, so their Idleness  
made them a burthen to the Earth:  
They were a comber and a surchar-  
ging trouble to y<sup>e</sup> place of their abode,  
liuing vnchristily & vnprofitably both  
to themselves, and to the land where  
they dwelt. The figge tree in the Gos-  
pell being barren and vnfruitfull, is  
sayd to trouble the ground; so those  
persons which liue idly, do but trou-  
ble the world, & ouercharge the earth:  
for which cause the Bée driueth from  
the hie the Drone, which takes no  
paines, but deuoures the hony, which  
others by their great labour do get &  
bring in; teaching the Magistrates of  
the earth their duty, which is, to co-  
rect, with all sharpnes of discipline,  
those vnchristy and vnseruiceable  
Drones, which liue idly in the com-  
mon wealt, trifling out their time in  
continuall

to England.

continuall lazines, as though there neuer had a law bin giuen to the sonnes of Adam to labour, nor to the daughters of Eue, with the sweat of their browes to get their liuing. Salomon sendeth the sluggard to the Wismire, to consider her wayes, and to learne wisdom: for she hauing no guide, gouernor, or ruler, prouideth meat in Summer, & gathereth food in haruest. Man therfore may be much ashamed of himselfe, that hauing reason to guide him, nature to direct him, law to gouerne him, grace to rule him, lims strong & able for performance, yet prouideth not, gathereth not, laboureth not, but like a Drone consumes his dayes in idlenes, liuing vnprofitably and vnseruiceably both to himselfe and others.

God sanctified not his rest, before he had finished his labour. The Angels in heauen attend in their places, and stand before their Creatour, and with all alacrity, readinesse, and industry fulfill his will.

¶ 2

The

Pro. 6. 6.

All creatures in heauen, earth & hell, painefull in their places, but onely man.

Iob. 1. 7.

2. Pet.

5. 8.



## An Alarum

**Iob. I. 7.**  
**2. Pet. 5.**  
**8.**

**Idlenesse**  
**the sinke**  
**of all**  
**lawlesse**  
**tempta-**  
**tions.**

The deuill himselfe is said to compasse the earth, and to walke about, seeking whom he may deuoure. Seeing therefore God, Angels, Bees, Vismires, and the despised wormes of the earth, do all of them in their kindes & places giue themselues to labour: Nay, seeing the deuill himselfe spends not his time idly, they are worse then the deuill, which suffer the dayes of worke to slide away, without labouring in the workes of their vocation. Idlenesse, as Barnard saith, is a sink of all lustfull and lawlesse temptations. What was the cause that Aegisthus became an Adulterer?

*In promptu canis est, desidiosus erat.*

Idlenesse was the cause that prouoked him thereunto. And if you will know the cause of so many robberies in the fields, ryots in the streets, disorders in euery place: in a word, all these & many more inconueniences proceed and grow from idlenesse; for euen as that water that hath no currēt, doth in short

## to England.

short time corrupt, & become offensive:  
so that body or mind which exerciseth it  
selfe about no imployment; becomes a  
very sinke of all lewdnesse & disorder.  
Salomon went by the field of the slug-  
gard, and lo, it was all growne ouer  
with thornes, and nettles had couered  
the face thereof. And as the field of the  
slouthfull is couered with nettles and  
thornes; so his body is ouer-growne  
with infirmities, his minde corrupted  
with the infection of sinne; his consci-  
ence destitute of a good testimony to it  
selfe, and his soule boyd of all hope of  
eternall happinesse. God hath placed  
vs in this world, as labourers in his  
vineyard; as souldiers in his campe;  
as trauellers to seeke a countrey to rest  
our selues in, as cursitors or runners  
in a race: wherby wee may gather,  
that idlenesse is not our profession: for  
we cannot obtaine, except we run the  
race: we cannot ouercome, except wee  
fight manfully: we cannot haue that  
pemie, except we labour in the vine-

Pro. 24.

Idle per-  
sons cor-  
rupt  
both in  
body &  
minde.

## An Alarum

This  
world no  
place of  
rest.

yard: the fruitles tree must be cast into the fire. The vnprofitable seruant must be bound hand and foote, and cast into vtter darknes. Therefore whoso-  
ever rests here in this world, where he should labour, shall labour in the world to come, where he thinks to rest. Our Saniour Christ promiseth his disciples, that when he should rest, they should rest also. But when did our Saniour Christ rest, sayth Barnard: not in this world: for he went about, doing good, and reioyced as a mighty Giant to runne his course: therefore his disciples must not looke to sit, and rest them in this world. It is a shame, sayth Augustine, that the Sunne, whose going out is from the end of the heauen, and whose compasse is to the ends of the same, should take any man in his bed: for may not the Sunne rightly say to such a sluggard, I traueled a greater iourney yester day, then thou didst, and art thou in bed after me this morning? It should seeme, that in  
Iobs

to England.

Iobstime, there was very straight order taken for such as lived idly, and unchristily: for they were chased forth from among men, and every one shewed at them as at a thiefe. And the Apostle Saint Paul maketh a strict decree against them, that such as would not labour, should not eat. So much hath Idleness bene alwayes detested among good men: & therefore no maruell if God brought such a fearefull destruction vpon Sodom, whose Inhabitants lived in this abominable and detestable sinne.

But this people was not onely possessed with a carelessse and secure slumber of Idleness in their bodies, but in their soules also; they did not onely live losely and remissely in their ordinary vocations and callings, but they lived without all feare of any imminent danger, or future calamity that should fall vpon them for their wickednesse: they lived sinfully in their liues, & securely in their hearts:

Iob. 30 5.

2. Thess.

3. 10.

A second kind of Idleness which was in the Sodomites.

## An Alarum

2. Thess.

5.3.

Matt. 24.

23, 24.

2. Cor. 5.

11.

1. Pet. I.

17.

Their finnes cryed for wrath, but they cryed, Peace, peace, there shall no harme happen vnto vs: they prouoked the Lord to vengeance, and yet they promised themselves safetie. This slumber of the soule is worse then that of the body: for it is a present forerunner of destruction: when men shall say, Peace and safety, then shall come vpon them sudden destruction, as trauell vpon a woman with childe, and they shall not escape. Our Saviour Christ dehortheth vs from this security, by the fearefull example of the old world; for whiles they in that age did eate and drinke, and buy and sell, and marry wiues and were married, the flood came and drowned them all: so if wee liue and lye sleeping vpon the carelesse beds of sinfull securitie, the wrath of God will come suddenly vpon vs and destroy vs. For this cause the Apostle perswadeth the feare of the Lord vnto men. And S. Peter exhorteth men, to passe the time of their pilgrimage here in

## to England.

in this world in feare: and Salomon pronounceth those blessed, that liue alwayes in feare: for they which harden their hearts, shall fall into euill.

This security is one of the signes, which shall goe before that great and small destruction of the world at the last day: and it is said, that the day of the Lord shall come as a thiefe in the night; euen when men are in the dead sleepe of sinne; then shall the last iudgement come vpon them. Whiles the Mariner sleepes at the helme, the ship is sone run against a rocke. Iael doth easily strike a naye in the temples of Sisera, whiles he sleepeth vnder a couering. Dauid comming vpon the Amalechites, & finding them eating and drinking and dancing, slew euery man of them, and reuouered all the spoyle. So when men feare nothing, but passe their time in pleasures, delights and vanities, without feare of God or his iudgements, then doth God come vpon them suddenly, and destroyes them without

*Pro. 28.*

*14.*

Securitie  
a fore-  
runner  
of de-  
structiō.

*Iudg. 4.*

*21.*

*I Sam.*

*30. 16,*

*17.*

## An Alarum

Mat.

24. 48.

without mercy. Therefore our Saviour our Christ giues euery one warning of this careles security, and accounts him an ill seruant, that shall say in his heart, My master doth deferre his coming, and so beginneth to eate and drinke with the drunken, and smite his fellow seruants: The master of this careles and secure seruant shall come in a day, sayth our Saviour Christ, when he looketh not for him, & in an houre that he is not aware of, & will cut him off, and giue him his portion with Hypocrites, where shall be weeping and gnashing of teeth. Being therefore this people of Sodom laboured of so dangerous a Lethargy, they were iustly surpris'd with so strange and fearefull a iudgement.

The  
fourth  
sinne of  
Sodom.

The fourth sinne of Sodom, was, They did not strengthen y<sup>e</sup> hand of the poore, they were unmercifull, uncharitable and hard-hearted towards the needy: and surely they could not otherwise be; for a proud heart, a full belly,  
and



## to England.

and a vaine, careles, idle head neuer regards y<sup>e</sup> distressed estate of those that are in want and misery. Other sinnes prouoke God to wrath and indignation: but this sinne prouokes him to deny mercy, and to become inexorable, according to that saying of the Apostle,

There shalbe iudgement merciles to him that sheweth no mercy And the reason why God will shew no mercy to those that are mercilesse vnto the poore, eyther in oppressing them, or in not relieuing them, is, because he taketh all vnnmercyfull and vncharitable dealing with the poore, to be an iniury done vnto his owne person, according to that saying of Salomon, He that oppresseth the poore, reprocheth him that made him.

Thus you may well perceiue, that all the wrong that is done to the poore, the **L O R D** doth take it as done to himselfe: for in euery place throughout all the whole Scripture, the **L O R D** doth professe himselfe to be the

*lam. 1. 2.*

**13.**

## An Alarum

God the  
Gardian  
of the  
poore.

*Esa. 3.*  
15.

*Pf. 12.*  
5, 6.

the Gardian and keeper of the poore and needy, and acknowledgeth them to be his Wardes and Pupils: and therefore God wil reuenge himself in iustice without mercie, vpon all those, which either deale vncharitably or iniuriously with them. Whereupon the Lord expostulates the matter with his people, and demaunds of them, What they had to doe to grinde the faces of the poore? As though it were a thing that they could not iustifie. And to the end that all the cruell and vnnmercifull of the world might know, that **G O D** will not suffer the wrongs that are done to the poore, to escape vneuerged, hee proclaimes it to the world by the Prophet Dauid, that for the comfortlesse troubles sake of the needy, and because of the deepe sighing of the poore, I will vp, saith the Lord, and helpe every one from him that swel- leth against him, and will set them at rest. As if he should say, Though I passe ouer other sinnes, and beare with patience

## to England.

patience other indignities, though I sit still and winke at other transgressions, yet when the case concernes the poore, when my Orphans and Wards are wronged, then I will vp, saith the Lord, He beare no longer, but I will reuenge their cause and relieue them. For which cause Salomon gines al the vnmmercifull dogges of the world warning, not to bite nor deuoure these silly sheepe: for the Lord will defend their cause, saith he, & spoile the soule of those that spoile them. The poore, saith S. Augustine, are Gods barnes, in which except we lay our earthly treasures of pittie and compassion in this world, we shall not finde that heauenly treasure of euerlasting life in the world to come.

Many and fearefull are the plagues which are threatned against those which deale vnmmercifullly with the poore. Their prayers are abominable; the Lord will not heare them, though they cry vnto him in the bitternesse of their

Though God beare with other sins, yet he will not beare with the sinne of vnmmercifulnes. *Pro. 22. 23.*

The prayers of the vnmmercifull, are abominable.

## An Alarum

*Pro.* 21.  
13.

their soule. He that stoppeth his eare at the cry of the poore, shall also cry, and not be heard.

In which words, Salomō doth giue vs two things to vnderstand; first, that the vnnmercyfull men shall crye, how rich, how honorable, how potent and mighty soeuer they be, yet the Lord will lay some grieuous thing or other vpon them, eyther in health or in sickness, eyther in this world, or in the world to come, that shall make them cry, as vpon their death-bed: the guiltynesse of their owne conscience, the feare of death, the horrour of hell, and dread of damnation. If God lay these things vpon them, they wil be inforced to cry: but if not, yet certainly they shall cry in hell, with their fellow Diues; for cry they shall, as Salomon sayth: but the second thing is, they shall not be heard. The Lions roare, and the Lord heareth them: The young Rauens cry, and he heareth them: he heares the heauens, he heares the blood of

*Psal.*  
104. 21.  
*Psa.* 147.  
9.  
*Hosea.*  
2. 21.  
*Gen* 4.  
10.

## to England.

of those that are murdered, and indeed he heares all things; but an unmercifull man, he shall cry, and not be heard. Diues is a notable president to all those that are dogged and hard-hearted towards the poore; he cryed not in this world, he had his pleasure, as many more rich men haue: but for all that, the saying of Salomon proued true vpon him; for though he cryed not in this world, yet he cryed in hell, *I am tormented in this flame.* But was he heard? Alas, no, he could not haue so much as a drop of cold water graunted him. This therefore is one plague, and a fearefull one also, which shall happen to all unmercifull, cruell and vncharitable persons: They shall cry, and not be heard.

The second misery, that shall befall those that do not strengthen the hand of the poore, nor succor them in their miseries, is, they shall not inioy things which they chiefly desire to inioy,  
their

## An Alarum

*Amos. 5.*  
11.

*Iob. 20.*  
20.

their present hope shall be frustrate, and when they think these lues to be the surest of their wished desires, even then shall they be deprived of all their hopes, and shall never see the fruites of their labours. This doth the Lord threaten by the Prophet, Forasmuch, he sayth, as your treading is upon the poore, ye haue built houses of hewne stone, but yee shall not dwell in them, yee haue planted pleasant vineyards, but yee shall not drinke wine of them. This is the miserie of the bountifull, they shall purchase, for others to inherite, they shall builde houses, for others to dwell in, they shall get and scrape together, but others shall inioy their hopes, and carry away the fruites of their labours. Nabal, that foolish Churle, may serue for an example to confirme the truth of this vnto vs, who out of his hard, and incompassionate heart denyed his bread, his water, and his flesh to David and his followers in the wilderness. This  
Nabal

## to England.

Nabal did sheare his sheepe, but he neuer liued to sell his wooll; he made a great feast, but hee neuer digested his meate: for he became as a stone, and dyed in tenne dayes after. So shal the hopes of all the vnnmercifull bee frustrate, and they shall not be partakers of their wished desires, but leaue their labours for others to inioy.

Now, if the sinne of vnnmercifulnes did onely prouoke God to inflict priuate and particular punishments vpon men, it were the more to bee borne withall: but indeed it procureth the fierce wrath of God, and his heauy iudgements vpon a whole land, and against a people or nation in generall: For so the Lord hath threatned by his Prophet, Heare this, ye that swallow vp the poore, that yee may make the needy of the land to faile, shall not the land tremble for this, and euery one mourne that dwelleth therein? So that, vnnmercifull men do not onely prouoke the vengeance of God vpon them.

The sin  
of vn-  
merci-  
fulnesse  
prouo-  
keth  
God to  
punish a  
whole  
land.

Amos  
8.4,8.



## An Alarum

themselves, but to the land wherein they inhabite, and to the people of the land where they dwell. So maruell then, if the Lord God brought such a fearful and strange punishment vpon Sodom and Gomorrah, and the people of that country, seeing this sinne of vnmercifullnesse was rooted amongst them so, that they did not strengthen the hand of the poore.

The last miserie that shall befall vnmercifull men, is, that last and dreadfull speech, which shall be pronounced vnto them at the day of iudgement, Depart, yee cursed, into euermore fire prepared for the deuill and his angels. Then shall all the vnmercifull of the world know and feelee, to their wofull experience, that there is a God that reuengeth the cause of the poore and needy. Then they shall pay deare for all that they haue gotten by oppressiō and wrong, and by hard and vnmercifull dealing. Then shall they haue as much torments, as euer they had pleasure, and

The vn-  
mercifull  
shall  
haue  
the curse  
of God,  
which is  
wo e-  
uerlast-  
ing.

## to England.

and as little comfort, as euer they had  
mercie: depart they must from the  
presence and fauour of God for euer-  
more. If vnnmerciful and vncharitable  
persons would but think of such a day,  
of such a speech, of such a departure, and  
of such a fire, they would distribute and  
giue to the poore, they would make  
friends of their vnrightheous Mam-  
mon, that in the world to come they  
might be receiued into euerlasting ha-  
bitations, and not thrust into euerla-  
sting fire.

The last sinne of Sodom, was that  
vnnaturall sinne, which taking the  
name of that citie, hath carried it euer  
since, and is called Sodomy. In spea-  
king whereof, I will follow the aduice  
of Simmachus, who saith, that it is the  
safest, not once to name it. Paul had  
not knowne what lust meant, but that  
the Law said, Thou shalt not lust. So  
that sinne tooke occasion by the Law,  
to worke concupiscence in Paul.  
So, if I should discourse of this sinne,

The last  
sinne of  
Sodom.

Rom. 7.  
8.

## An Alarum

you might haply say vnto mee, Wee had not knowne what this sin meant, if you had not taught vs. Therefore Solo would not make any law against parricide, lest, whiles he went about to repressse it by law, hee should teach it rather. So if I should lay open this sinne at large, I should rather teach the world it, then doe any thing else. I will therefore passe it ouer in silence, as not worthy once to be named.

A comparison  
between  
the sins  
of Sodo  
and the  
sinnes of  
England

Thus haue we heard the destruction of Sodom, and the sinnes of Sodom, which were the cause of her destruction: and now it remaines, that wee compare the sinnes of Sodom, and the sinnes of England together: For, if we find our sins to be as great as the sinnes of Sodom, we haue iust cause to expect some such like fearefull iudgement to bee inflicted vpon vs, as was vpon that Citie, people, and countrie.

And first concerning the sin of pride, it is notozious, that we of England are no whit inferiour to those of Sodom

## to England.

in this sinne: For, whether we consider pride, as it is the botch of Nobilitie & Honour, or the leprosie of riches, or the bile of apparell, or the scourge of authoritie, or the madnes of building, or the bane of good learning, certayne it is, that pride was neuer at such an height, as it is amongst vs in this age. The Noble man will not be reproued, the rich man must not be mated, & gay coate must be honored, authority will not yeelde, sumptuous building must looke ouer the whole country, and learning makes vs swell aboue the banks of modesty and sobriety: So euery one thinks better of himselfe then of others, and euery one in the height of their pride scorneth another: and hereupon comes those dissensions, oppositions, contentions, diuisions, enuy & emulation amongst vs: for as Deborah sung of Ruben, so may we sing of our selues, The diuisions of England are great thoughts of heart. Aske the poore country Farmer, whereupon it

The  
pride of  
England  
equall to  
the pride  
of Sodo.

*Iudges.*  
5. 16.

## An Alarum

is, that such vnreasonable fines are exacted of him, why his rents are so rackt and enhaunst, and hee will tell thee, it is to maintaine the pride of his Land-lord & Land-lady. Hospitalitie, charitie, patience, humilitie, & almost all vertue both diuine and morall, are by pride exiled and banished this land. The subiect is like the Prince, the seruant like the master, the maid like the mistresse; and such a confusion and disorder hath pride brought into this land, that euery one hath forgottē their duetie, calling and condition. The faces of the Elders are not had in honor, that ancient reuerence, which sometime was giuen to the sacred calling of the Clergie, pride hath now turned into great contempt; deuotion is scorned, we giue nothing, for pride perswades vs, that all is too little for our selues. We forgine nothing, for our pride still prouokes vs to crueltie and reuenge. That humble, homely habite, which kings in former times haue vsed in their

to England.

their apparell, is now of every base  
withyft and prodigall companion scoz-  
ned. Those frugall fashions, & course  
stufes, both for wofe and workeman-  
ship, which ancient times delighted in,  
are now turned into veluets and silks  
of most strange and hellish deuices.  
The pride and profusion in apparell,  
together with the fashions and inuen-  
tions which are vsuall in England,  
were not once heard of in Sodom, in  
the day of her iniquitie. Our women,  
as soone as they rise, put on a Bedlers  
pack vpon their backs, they paint their  
faces, pinne their ruffes, frizzle their  
haire, & then their dayes work is done.  
Many there be, whose apparell is more  
worth, then all their estate beside: and  
very few there be, but their apparell is  
better then themselves. Our Sauour  
Christ noted the rich glutto, for that he  
was clothed in purple & fine linnen: but  
how many may he brand with y mark  
of his heauy displeasure, which amongst  
vs go as braue as he euery day! O that

## An Alarum

lawes could redresse y<sup>e</sup> pride of England, shame suppress it, or preaching breake the neck of it! but all men & women haue so generally taken it vp, that neyther lawes, shame, nor preaching can take it away. There is nothing that hath vndone Gentlemen, & men of other ranck, so much as pride and profusion. Neyther are we euer to expect or looke for happy & good dayes, till such time as authority devise some meanes, to purge out of the body of this Realme, the superfluous humour of this sinne: for it confounds all, consumes all, vndoes all: Thus by too full experientce we haue found our pride to be growne to the highest pitch, so that the pride of Sodom could not exceede it.

Fulnes  
of bread  
in Eng-  
land e-  
quall to  
that of  
Sodom.

Now in the second place, we are to compare the excesse in meate & drinke, which was in Sodom, to that of our countrey of England, of whom it may be truely sayd, that we build houses, as though we should neuer dye, and we



to England.

we eate and drinke, as though we should dye to morow. The very creatures cry out vpon vs for this sinne, because we abuse them and kill them, not for our necessity onely, but also for our erreſſe and riot: we kill them, not to eate onely, but to eate them deliciously and intemperately. Our fasting dayes are despised, and we esteeme it a poynt of superstitious Popery, to obserue dayes, and abstayne from meats. The Church in the tyme of Saint Ambrose condemned y<sup>e</sup> Iouianists for heretikes, because they called fasting, delirium, a mockery or madness. And haue not we them amongst vs at this day, that hold fasting to be superstition? And although in former times, the tyme of Lent was approued and commaunded by nine seuerall Councils and Synodes, besides the Canon of the Apostles commaunding the same, yet we, making a God of our bellies, do, without any difference, serue the beastly desires of the same. And although authority hath taken

*Amb. Epist. 82.  
ad Eccle.  
ver,*

## An Alarum

ken order often, to reſtaine this our  
exceſſe in eating and drinking, yet  
when did wee pull one diſh from our  
tables, or withhold one morſel from our  
bowels, in ſigne of obedience to autho-  
ritie, and of contrition towards God?  
But what doe I ſpeake of faſting, ſee-  
ing our ſoules abhorre it, and in ſtead  
thereof haue intertaind feaſting, in  
which we ſhew our ſelues to bee Gen-  
tiles rather then Chriſtians? Our  
feaſts are the feaſts of Sodom, and we  
imitate that villainous Emperour Vi-  
tellius, in his insatiable gluttony, of  
whom we read, that at one Supper he  
had prepared for him 2000. ſundry  
ſorts of fiſh, and 7000. ſorts of Fowle.  
So the multitude of diſhes, and the va-  
rietie of ſeruices, is our glorie at our  
feaſts. And whereas one wood doeth  
yeeld ſufficient ſuſtenance for many  
Elephants, the earth, the ayre, the ſea  
will hardly miniſter prouiſion for one  
of our feaſts: but ſtill we ſay, We are  
ſorry we haue no cheare: and therefore  
it

*Suet. in*

*vita*

*Vitell.*

*ſell. 13.*

to England.

it is not possible, that the excesse of Sodom in their fulnesse of bread, should be greater then ours in England.

The third sinne of Sodom, was, idlenesse; in which sinne, if we compare our selues with them, wee shall finde our selues nothing inferior vnto them. The Steward in the Gospell, that wasted his masters goods, confessed freely that he could not worke, & that he was ashamed to beg: but we haue them amongst vs, that can worke, and yet are not ashamed to beg, being so impudent in this kind, y<sup>e</sup> neither shame nor lawes can restraine them. The Theaters, the Tauerne, y<sup>e</sup> Bowle-alleyes, the Brothel-houses, y<sup>e</sup> fields, the streets of Sodom did neuer swarme more thicke with such vermin, then ours do, to the great displeasure of Almighty God, & the vnspeakable detriment of our countrie and Common-wealth. The rich sit downe to eat and drinke, and rise vp to play. The poore laborer was neuer more idle in his calling, the at this day, hee

Idlenes  
of Eng-  
land e-  
quall to  
that of  
Sodom.

## An Alarum

hee hath learned to make two dayes worke of one, & he makes no conscience how he gets his wages, nor how he stubbers by his worke. The Tradesman doth not liue on the labour of his hands, but by the tricks of his wits; and therefore is euery thing so deceitfull & full of sleight, because idle hands haue the handling of it. Others there be, which take the paines to rise to their dinner, and then walke to a play, and so returne home by a whore-house, thē to supper, and lastly to bed: and thus they passe their time from day to day, as vnprofitably, as euer did Margites, of whom it is sayd, that he did nothing in all his life that might tend to good. Thus our Land is become a poole of standing waters, & a hiue of Drones, and except Authority draw forth the sword of correction against the idle lozells of this Land, they will in time deuoure all the swæet from the paynefull and industrious hand: for where no Dren are, there the crib is empty;

and

to England.

and where none are that be paynesfull,  
there is but want and beggery. Peter  
must be commaunded to cast forth his  
Pets : The watchman must be char-  
ged to stand vpon his watch, and not  
vpon his honour, ease and reputation :

Cæsar must not sleepe, when he should  
administer iustice, nor the Captayne  
must not be in the Tauerne, when he  
should be in the field, nor the Trades-  
man, nor the Gentleman, nor the La-  
borer, must in no wise haue idlenesse  
sticke in their fingers ends ; for as it  
was one sinne amongst the rest, that  
procured the ouerthrow of Sodom : so  
will it together with other sinnes, ha-  
sten our iudgement vpon vs, seeing we  
haue it in as great aboundance amongst  
vs, as euer they had it amongst them.

And now order leades me to y<sup>e</sup> com-  
parison of a sin practised amongst vs,  
wherein indeed we suffer no compari-  
son, which is vnmercifulnes towards  
the poore and needy. Our vnmercifull  
& vncharitable dealing with the poore,  
was

*Suet. in  
vita  
Cian. 33.*

**Wat of  
mercy  
and cha-  
rity in  
England  
without  
compa-  
rison.**

## An Alarum

was not heard of in the day of Sodom's iniquity, for their vncharitablenesse onely extended it selfe to strangers, as farre as can be gathered by Historie. They were inhospitales: they harbored no strangers, but if any stranger happened to come into this country, they abused him strangely and villainously: and for this cause they would haue vsed Lot so ill, because he intertained and lodged strangers: following herein the custome of other nations, but especially of the Egyptians, who offered al strangers that arriued there, vpon the altar of Busiris, being sometimes King of Egypt: in whose raigne there was a great drought in the land for the space of nine yeeres: whereupon Busiris sent into Grecia for certain soothsayers to be sent him, to the end that by them hee might be certainly informed of the cause of this drought: vnto whom was sent Thasius, a man very expert in this kind, who certified the king, that the ouerflowing of Nilus could

*Pined. in  
Iob. xxi.  
2. in cap.  
31.*

to England.

could not be procured, but by the blood of some stranger offered vp to Iupiter in sacrifice. Whereupon Busiris

*—* *hes Iouis hostia primas*  
Inquit, et AEgypto tu dabis hospes aquam:

And so offered this scythlaver stranger vnto Iupiter : and euer after, these Egyptians, in any calamitie or distresse, vsed to offer the strangers that arrined amongst them, vpo the altar of Busiris. Fro which custome of the Egyptians, other nations became very barbarous, cruell, & vnnmercifull vnto strangers. But amongst vs, Manasseh eates Ephraim, & Ephraim eates Manasseh, and both of them eate Iuda. And it may rightly be said of vs, as the Prophet sometimes said of his people, There is no mercie in the land. For whereas mercie and charity consists in giuing and forgiuing, our hard & vncompassionate hearts will suffer vs to giue nothing, & our malicious minds will permit vs to forgive nothing:  
there



## An Alarum

there was sometimes an age of giuing,  
& lending: but now our pride, our coue-  
tousnesse, our selfe-loue, perswade vs,  
that all is too little for our selues; & ther-  
fore this modern age neither giues nor  
lends; It may be, when we dye, then  
we will and bequeath, but as long as  
we liue, we keepe and hold fast. And  
surely, if the most charitable man that  
liues in this age, would but compare  
that which he giues to the poore, with  
that he spends and bestowes idly, vaine-  
ly, and vpon his pleasures, he himselfe  
would cry shame vpon his charity.  
The crying and complayning of the  
poore in our streets, doth witness a-  
gainst vs, that we do not strengthen y<sup>e</sup>  
hand of the poore. There was an age,  
when men would haue forborne much,  
and haue forgiven much: but now we  
go to law for euery trifling trespassse,  
and we take our debtors by the throat,  
and cast them in prison, till they pay  
the vttermost farthing. But it may be,  
the Sodomits were as vniuersall as  
we,

## to England.

we, in giuing and forgiving: but the name of an Incloser was not so much as heard of amongst them: and happy had it beene for England, if Inclosure had neuer beene knownen. Who bee to these Inclosers, euen that wo denounced against them by the Prophet: for they are the vnnmercifull men of the world, they leaue no roome for the poore in the land, they appropriate that to themselves, which custome hath made common: iniurious they are to common society, they pull downe houses, ouerthrow towne, send men, women and children of all sorts, the widow, & the fatherlesse, from their knowne and accustomed dwelling places, to seeke where they can thrust in their heads. Iniurious they are to Religion, and to the worship and seruice of God: for either they pull downe Churches, or if they let them stand, it is not for deuotion, but either to crowne their sheep th, or else for some base and irreligious seruice: Iniurious they are to com-

3

mon-

Against  
Inclo-  
lers.  
*Esa. 5. 8,*  
*9, 10.*

*The.*  
*More,*  
*Eutop.*  
*lib. I.*

## An Alarum

men-wealth, by straining, stopping,  
or turning high wayes out of their  
right course, into a wzeng course, so  
that travellers epyther cannot passe at  
all, or else with great danger and feare  
of robbing and killing: they destroy  
tillage, & hereby corne is growne both  
very scarce and extreme deare. And  
now that they haue inclosed and con-  
uerted their Inclosure into pasture,  
they farme out their grounds at so  
deare rate, that Butter, Chæse, Milke,  
Wæfe, Puttō, Weale, is at so excessive  
a price, as neuer before among our  
forefathers. The fields of England  
were sometimes compared to Christs  
coat, which was without seame: so  
were they epyther without hedge, or  
ditch: but now they resemble a beg-  
gers cloke, being ful of seames, pierces,  
and patches. These vnnmercifull men  
were not heard of in Sodom; for of  
Sodom it is said, that it was a plaine  
countrey: therefore shall the Sodo-  
mites rise vp in iudgement at the last  
day

Gen. 13.  
11. and  
19. 29.

## to England.

day against our Inclosers. Cymon, the Athenian, commanded all hedges and pales to be pluckt up, and taken away from his grounds, to the end that both Citizens and Strangers might haue free accessse into his fields for any thing they stood in need of: but the Inclosers of our age do set down hedges and pales, where neuer any was, to keepe out both strangers and homeborne persons, and to abridge them of that which custome once made common to all: therefore that heathen man shal rise up in iudgement against the Inclosers of our age.

Neither was the name of Engrosfer heard of in the day of Sodoms iniquitie: These are they, which swallow up the poore; for when they haue got a commoditie into their hands, they make the Ephah small, and the Shekel great, and falsifie the weights by deceit: then they buy the poore for silver, and the needy for shoes, & sell the refuse of the wheat,

Against  
Engros  
fers.

Amos  
8.5.

## An Alarum

and their commodities at their owne price. This is a wicked generation; for they appropriate that to theselues, which nature hath made common to others: they care not who weape, so they may laugh: they seeke to bring all the water to their owne mill, neyther doe they respect the publike good of the Common-wealth, but onely their owne priuate profit and gaine. Nature doth abhorre this kind of oppression. For as it were an unnaturall thing in the body, if one member should draw into it all the blood and nourishment, which the other members should bee strengthened and preserved withal; so is that man an unnaturall member in the politike body of the Common-wealth, which by engrossing, forestalling, and regrating, doth get into his hands any commoditie to enrich himselfe, without due respect of the good of others. The ciuill law doth condemne these kind of men, as most pernicious and hurtfull to the State where they liue, & therefore

*C. de Mon.  
lib. lube.*

to England.

foze all their goods are by the ciuill law confiscate, and they themselues for euer banished: and the Magistrate which did conuie and winke at such persons, was to lose fifty pounds, for suffering such persons to practise such vnlawfull meanes to enrich themselues by. And all Diuines doe hold, that Monopolies are directly against the eight Comandement, Thou shalt not steale: prouing it to bee a kind of publike theft. And yet though nature abhorre it, the Ciuill law condemne it, & the Law of God forbid it; the practise of it is common amongst vs at this day, and many haue risen to the height of that greatnes which now they inioy, onely by this meanes, to the great dishonour of Almighty God, contempt of law, vndoing of many hundreds in particular, and the publike detriment of the Common-wealth in generall.

The vnnmercifull vsury of our age farre exceeds all that euer hath beene before vs: All ages before vs haue

Against  
vsury.

## An Alarum

condemned it for a sinne, but we haue those in this age, that dare undertake to defend it to be no sinne. Usury hath alwayes draloue her name from byting: but now shee may well haue her name of deuouring; for vsury, as it is practised amongst vs, doth not only bite, but deuoure. The Usurer in time past was excommunicated, as a man not worthy of the society and communion of Saints; hee was deprived of Christian buriall, as though hee were not worthy to lye in the earth, but in hell; he was not permitted to make a will at his death, as though his goods were not his owne: but now they are accounted worthy of the best company, our Churches are profaned with their sepulchres, and their wills and Testaments haue as good approbation, as theirs, who haue gotten their goods most truely and vprightly. Thus we doe not onely defend the sinne which our forefathers haue condemned, but wee approue, reuerence, and iustifie the



to England.

the sinner, which **G D D** will con-  
demne: and therefore wee surmount  
all that haue beene before vs in our  
sinner.

What shall I say to the workema-  
sters of our time? Neuer were there  
such vnmercifull persons heard of, as  
some of them bee: if I should speake  
what I could, it might seeme incredi-  
ble, that euer there should be such vn-  
mercifull courses among Christians.  
These are they which grind the faces  
of the poore Tradesman, by changing  
his wages seuen times, as Iacob said  
to Laban: for eyther they deteyne the  
workmans wages, or they abate them,  
or they change them, or reckon them  
short, or pay them in such commodities  
as is to be wondred at. And surely,  
great pity it is, y some mercifull man  
or other doth not take in hand to redresse  
this oppression of the workemasters:  
but if the poore Tradesman should  
complaine, or seeke redresse, then  
hee should lose all, and cleane thrust  
I 4 himselfe

Against  
the vn-  
mercifull  
dealing  
of work  
masters.

## An Alarum

himselfe out of custome for all worke. Thus must hee take all, and hold himselfe content, or lose all, and be content whether he will or not. Was there euer such a lamentable thing heard of, that the workeman living in his calling, according to the law which God first layd vpon man, In the sweat of thy browes shalt thou get thy living, should notwithstanding, contrary to that law, bee wronged of his wages which are the stay of his living? Oh ye vnnmercifull men of the world, haue you none to oppresse but y<sup>e</sup> poore workman: haue you not read, Thou shalt not muzzle the mouth of the Ox that treadeth out the corne? If man owe a duty of mercy to the vnreasonable creature which laboureth for him, much more doth he owe a duty & right to man, which is his owne mould, and should not muzzle by the mouth of the workeman, his wife & children, by vnconscionable courses in his wages: for the like was neuer heard of in Sodom.

Thus

## to England.

Thus are wee vnmercifull in giuing, vnmercifull in forgiuing, vnmercifull in lending, vnmercifull in paying, vnmercifull in buying and selling: so that it may iustly be said of vs, which was said of the Sodomites, They strengthen not the hand of the poore & needy.

Thus haue we found, by comparing our sinnes with the sinnes of Sodom, that wee are nothing behind them in our sinnes; if we exceed them not, wee are surely equall with them. It is said of the sinnes of Sodom, that they cryed in the eares of the Lord: and surely our sinnes are as saucy and impudent, as euer were theirs; and if theirs cryed, ours are not tongue-tide, I warrant you: we reach home to them with our wickednesse. The sinnes of Sodom were growne to their full height, & so are ours. For it is impossible, that any man or womā in these dayes, should adde any thing to the sins which they practise: so that as in a general plague, it is not such a maruell at those which dye,

Sinnes  
of Eng-  
land,  
crying  
sinnes.

## An Alarum

dye, as it is at those which escape: so in this generall infection of sinne, where with the world at this day is defiled, wee are not so much to maruell that there be so many bad, as that there be any good. Now when the sinnes of a people grow to that height, that they come to be crying sins, then vengeance loyters not, destruction comes speedily.

When the LORD had taken knowledge of the cry of the sinnes of Sodom, and had found their sins to be according to the cry, euen the next day he rained fire and brimstone from heaven, and destroyed them all. So, when the Lord shal finde our sinnes at their full height, he will speedily bring his iudgements vpon vs, and destroy vs: for as the husbandman thrusts the sickle into the Corne, when it is perfectly ripe; and as the Dre is brought to the slaughter, when hee is fat: so destruction comes vpon men, when the measure of sinne is fulfilled.

Now,

to England.

Now, that our finnes are at their height, and are growne to their perfit ripenesse, it is manifest; because they are equall with the finnes of Sodom, as hath been already proued, and also, because there can not be any addition made in the seuerall humors and dispositions of men, to the finnes which they practise. But admit, these two reasons shall not bee thought of trueth sufficient, to confirme the height and ripenesse of our sins, I will adde foure infallible arguments, to proue the ripenesse of sinne.

First, when sinne is directly committed against God, against nature, and against humane society, of which sort our finnes be: they are directly against God, witnesse our horrible swearing and forswearing, and our fearefull blaspheming of the most holy and blessed Name of GOD, and our prophane unhallowing of his Sabbath, together with the contempt of his word, and neglect of his Ministers:

The  
finnes of  
England  
at the full  
height.

I  
The  
height  
and ripe-  
nesse of  
sinne,  
proued  
by foure  
argu-  
ments,

## An Alarum

**Ministers:** They are against nature, witnesse y<sup>e</sup> filthy sinne of Sodomy, of which this Land of ours can not cleare it self; as also the Incest, the Parricide, the Fratricide, the Cosen-germane marriages which are committed amongst vs: & they are against humane societie, witnesse our inclosing, our ingrossing, our cruelty, extortion, oppression, robberies, murders, and such like.

2 Secondly, the generality of sinne doth proue the ripenes of sinne, when not a few, but a whole multitude are corrupt: and such is our estate, a generall infection of sinne hath runne ouer the whole Land, so that except the Lord had left vnto vs a small remnant, we should haue beene as Sodom, and like vnto Gomorrah.

3 Thirdly, the impudency of the sinner doth proue the ripenesse of sin, as when men are not ashamed to transgresse openly, and also to bragge and boast of their sinnes: and such haue we amongst vs, as might be instanced by  
men

## to England.

men of note, if it were expedient to particularize.

Lastly, when the sinner is not humbled, nor amended by punishments, & iudgements inflicted vpon him, it is a true marke that his sin is at the height: and herein haue we shewed our selure to bee incorrigible: The Lord hath threatned vs with warre, he hath plagued vs with the pestilence, hee hath pinched vs with scarcity & dearth, and yet wee are not bettered, there is no turning vnto God, but wee fall away more and more: our sinnes therefore being at the height, the fierce wrath of God must needs be euen nere at hand, and ready to be executed vpon vs. And will you haue such likely-hoods, as may perswade the trueth thereof vnto vs? Then wryte my words in tables, y they may bee monuments for later dayes; for when your childrens childre shall heare of them hereafter, they will bee astonished at them. The monuments of the yere haue not yet gone about

More  
tokens  
of Gods  
wrath a-  
gainst vs  
within  
fewe  
yeeres,  
then of  
long  
time be-  
fore.



## An Alarum

bout eight times in their courses, wherein the Lord hath shewed moze tokens of his intended & approaching wrath, then the agedst man in our Land is able to recount of in so small a time. The winds haue beene so outrageous & violent, as though the foure ends of heauen had conspired to turne the foundations of the earth vpside downe. The anger of the clouds hath beene potwred downe vpon vs in such abundance, as hath beene both vnseasonable for the time, and vnprofitable for the earth. The heauens aboue vs haue beene turned to brasle, and the earth beneath vs into iron, which hath wrought such effects, that the child vnborne shall speake of it. The sea, with vntoonted inundations, hath attempted to bring the Land within the territorie thereof. The fire, as an Ambassadour of the last vengeance, hath most fiercely raged in all parts of our Land. Treasons many, mighty & monstrous, neuer before heard of, or imagined, haue

to England.

haue beene plotted and contriued against our most dread & Soueraigne, our Quene and Royall Issue, intending the vtter ouerthrow of Kingdome, State, and Countrey.

The Commons haue risen, pretending themselves wrongd in their commons, indangering the common peace and tranquillitie of the Common-wealth.

The arrowes of a woful pestilence haue beene cast abroad at large in all the quarters of our Land. A present dearth without scarcity, doth pinch vs, bringing pouerty like a way-faring man vpon vs.

Our Summer is turned into Winter, our cheapenesse of all things into dearth.

The skies lowe vpon vs, because their Creatour is angry at vs. The Sunne hideth from vs his gladsome light, as though wee were not worthy to inioy it.

The clouds, night and day, do let fall  
showres

## An Alarum

There  
must be  
a turning  
vnto  
God on  
our  
parts, be-  
fore God  
will turn  
vnto vs.

showes of teares, bemoaning the  
miseries which God hath determined  
to bring vpon vs. And thus all the  
creatures doe threaten and foreshew  
our approaching destruction: yet wee,  
more sencelesse then y insensible crea-  
tures, neither feare any thing, nor  
suspect any thing. Well, there must  
bee an end of sinning, or else God will  
make an end of vs. There must be a  
turning vnto God, or else God wil not  
turn vnto vs. If our sins be the sins of  
Sodom, our iudgement must bee the  
iudgement of Sodom. There must be  
some end of our sinnes, or if Moses  
and Samuel, with all the holy Angels,  
were amongst vs, to bestow both  
their preaching and their prayers that  
wee might be saued, they should saue  
but their owne soules, and neither vs,  
nor our sonnes and daughters: Wee  
are not sinners of yester day; wee are  
not Pontices in the schoole of Sathan:  
but we haue long troden the pathes of  
vngodlinesse, & wearied our selues in  
the

## An Alarum

the wayes of wickednesse. We haue wearied the tongues of y<sup>e</sup> Lords Ministers, and griued the soules of those Preachers that haue bin sent vnto vs, in seeing their labour lost vpon vs; they haue preacht in season, & out of season, they haue brought out of their treasures things both new & old, they haue giuen vs milke, and strong meat, they haue come in the spirit of gentlenesse, and with a rod, they haue entreated, threatened, preached mercy, & preached iudgement, and yet all this without successe: for we haue bene like y<sup>e</sup> deafe Adder, stopping our eares, & refusing to heare the voice of the Charmer, charming sweetly vnto vs.

Hearken now, I pray you, and bee iudges your selues, O ye inhabitants of England, if y<sup>e</sup> men of Sodom might haue had those meanes to haue drawne them to repentance, which you haue had, would they not haue brought forth fruits more worthy of repentance then you haue done? Therefore shall they  
rise

## An Alarum, &c.

rise vp in y day of Iudgement against  
you. Let this Alarum, giuen you by  
Gods & her Cities, be a warning vnto  
vs all, to eschew their sins, lest we burn  
in their iudgements. Let vs al, fro the  
highest to the lowest, fall downe and  
kneele before the Lord our maker: let  
vs lye low before the sootshole of his  
Majesty, and with all submission both  
of body and minde, acknowledge our  
sinnes, & pꝛeuent the intended wrath  
of God against vs, by our true & hearty  
repentance. For the Lord is our God,  
and will, and must be serued of vs: hee  
is our Lord, & wil, and must be honou-  
red of vs: he is our Father, & will, and  
must be obeyed of vs: he is our Iudge,  
and dreadfull Reuenger, and  
will eyther bee feared of  
vs, or else hee will  
revenge himselfe  
vpon vs.

¶ I P I S.

